HISTORY: FICTION OR SCIENCE?

THE TESTAMENT OF PETER THE GREAT

ANATOLY FOMENKO
GLEB NOSOVSKIY

HISTORY: FICTION OR SCIENCE? BOOK 19

THE TESTAMENT OF PETER THE GREAT

ANATOLY FOMENKO
GLEB NOSOVSKIY

THE TESTAMENT OF PETER THE GREAT

By Anatoly Fomenko and Gleb Nosovskiy

Book 19 of *History: Fiction or Science?* series.

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without the prior permission of the publisher. Critics are welcome, of course, to quote brief passages by way of criticism and review.

Anatoly Fomenko and Gleb Nosovskiy assert the moral right to be identified as the authors of this work.

Translated from Russian by Mikhail Yagupov
Design & layout: Paul Bondarovski
Project management: Franck Tamdhu

On the cover: Paul Delaroche. “Peter I the Great” (1838). The Hamburg Kunsthalle, Germany.

Copyright © 2003-2015 Delamere Resources LLC
Published by Delamere Resources LLC

Publisher’s website: http://history.mithec.com

About the authors

- ***Fomenko,*** *Anatoly Timofeevich* (b. 1945). Full Member (Academician) of the Russian Academy of Sciences, Full Member of the Russian Academy of Natural Sciences, Full Member of the International Higher Education Academy of Sciences, Doctor of Physics and Mathematics, Professor, Head of the Moscow State University Section of Mathematics of the Department of Mathematics and Mechanics. Solved Plateau's Problem from the theory of minimal spectral surfaces. Author of the theory of invariants and topological classification of integrable Hamiltonian dynamic systems. Laureate of the 1996 National Premium of the Russian Federation (in Mathematics) for a cycle of works on the Hamiltonian dynamical systems and manifolds' invariants theory. Author of 200 scientific publications, 28 monographs and textbooks on mathematics, a specialist in geometry and topology, calculus of variations, symplectic topology, Hamiltonian geometry and mechanics, computer geometry. Author of a number of books on the development of new empirico-statistical methods and their application to the analysis of historical chronicles as well as the chronology of antiquity and the Middle Ages.
- ***Nosovskiy,*** *Gleb Vladimirovich* (b. 1958). Candidate of Physics and Mathematics (MSU,Moscow, 1988), specialist in theory of probability, mathematical statistics, theory of probabilistic processes, theory of optimization, stochastic differential equations, computer modelling of stochastic processes, computer simulation.Worked as researcher of computer geometry in Moscow Space Research Institute, in Moscow Machine Tools and Instruments Institute, in Aizu University in Japan. Faculty member of the Department of Mathematics and Mechanics MSU.

From the publisher

The Testament of Peter the Great consists of chapters that complement and develop the reconstruction of the Russian history as related in the previous books of the *History: Fiction or Science?* series. The sequence of individual topics is usually of little importance, and the sections can be read in a random order. Every individual issue mentioned below is of interest per se, and can serve as basis for further research.

The series *History: Fiction or Science?* contains data, illustrations, charts and formulae containing irrefutable evidence of mathematical, statistical and astronomical nature. You may as well skip all of it during your first reading. Feel free to use them in your eventual discussions with the avid devotees of classical chronology. In fact, before reading this book, you have most probably been one of such devotees.

After reading *History: Fiction or Science?* you will develop a more critical attitude to the dominating historical discourse or even become its antagonist.You will be confronted with natural disbelief when you share what you've learned with others. Now you are very well armed in face of inevitable scepticism. This book contains enough solid evidence to silence *any historian* by the sheer power of facts and argumentation.

History: Fiction or Science? is the most explosive tractate on history ever written – however, every theory it contains, no matter how unorthodox, is backed by solid scientific data.

The dominating historical discourse in its current state was essentially crafted in the XVI century from a rather contradictory jumble of sources such as innumerable *copies* of ancient Latin and Greek manuscripts whose originals had *vanished* in the Dark Ages and the allegedly *irrefutable* proof offered by late mediaeval astronomers, resting upon the power of ecclesial authorities. Nearly all of its components are blatantly untrue!

For some of us, it shall possibly be quite disturbing to see the

magnificent edifice of classical history to turn into an ominous simulacrum brooding over the snake pit of mediaeval politics. Twice so, in fact: the first seeing the legendary millenarian dust on the ancient marble turn into a mere layer of dirt – one that meticulous unprejudiced research can eventually remove.The second, and greater, attack of unease comes with the awareness of just how many areas of human knowledge still trust the elephants, turtles and whales of the consensual chronology to support them. Nothing can remedy that except for an individual chronological revolution happening in the minds of a large enough number of people.

Contents

About the authors
From the publisher

1. The testament of Peter the Great
2. The foundation of most modern European capitals: a chronology
2.1. Our reconstruction: most of the modern Eurasian capitals were founded after the Great = "Mongolian" conquest of the XIV century
2.2. A most noteworthy mediaeval table of distances between Moscow and various capitals
2.3. The European capital circle and its centre
3. How the figure of St. George ended up on the coat of arms of Russia
4. The real meaning of the inscriptions on the old "Mongolian" coat of arms of Russia. How the Romanovs had attempted to conceal this
4.1. What we know about the history of the Russian national coat of arms
4.2. The national coat of arms of the Russian Empire, or the Horde, in the XVI century
4.3. The Great Perm as mentioned in the Russian Chronicles and drawn on the Russian coat of arms dating from the XVI century. The real location of Perm
4.4. The land of Vyatka as described in the Russian chronicles and represented on the XVI century coat of arms of the Horde. The real location of Vyatka
4.5. Tver as reflected in the Russian chronicles and represented in the Russian coat of arms in the XVI century
4.6. Pskov = Pleskov = Prussia on the coat of arms of Russia, or the Horde, in the XVI century
4.7. The disposition of the twelve kingdoms (tribes) as seen on the

XVI century Russian coat of arms in the geographical maps of Europe
4.8. The Romanovian coat of arms from Korb's diary
4.9. The British Isles = England or the Isle of Crete as the Cantian island on the coat of arms of Russia, or the Horde
4.10. Obdora in the Russian coat of arms and the "ancient" Abdera in Betica, Spain
4.11. The mysterious Oudoran principality on the Russian coat of arms and River Odra in Germany
4.12. Our reconstruction
5. The old coat of arms of Yaroslavl depicting a bear holding a Cossack pole topped by an Ottoman crescent. These poles were considered a symbol of power all across Europe up until the XVII century
6. The "ancient Olympus" and Russia as the Horde in the XIV-XVI century
6.1. Kronos and other Olympian deities of the Western Europe
6.2. The name Irina reflected in the historical toponymy of the Great = "Mongolian" Empire
7. World history according to some German authors of the XVII-XVIII century. The book of Johannes Heinrich Driemel
8. The imperial bicephalous eagle and the possible origins of the symbol
9. The genealogy of the Great Princes of Moscow as re-written in the XVII century

What mainstream historians say about the New Chronology?
Overview of the e-Series
Overview of the seven-volume print edition
Also by Anatoly T. Fomenko
Also by Gleb V. Nosovskiy
Bibliography

History is a pack of lies about events that never happened told by people who weren't there.

George Santayana,
American philosopher
(1863-1952)

Be wary of mathematiciens, particularly when they speak the truth.

St. Augustine

History repeats itself; that's one of the things that's wrong with history.

Clarence Darrow

Who controls the past controls the future. Who controls the present controls the past.

George Orwell, *1984*

1.
The testament of Peter the Great

The testament of Peter the Great has not survived. However, a document entitled "The Testament of Peter" was rather well known and published in the Western Europe several times. It contains "The Plan to Conquer Europe and the Entire World" and is believed to be a blatant forgery nowadays ([407], page 79). It is described at length in [407], for instance. However, the opinion about the falsehood of the document in question isn't shared by everyone – according to [407], certain researchers from the Western Europe (France, Poland and Hungary in particular) did not doubt its authenticity for one second. "The popularity of the 'Testament' abroad contrasted with total silence maintained by the Russian scientists" ([407], page 82). "A Russian synopsis of the 'Testament' only appeared in 1875… In 1877, the first large research publication came out that was specifically concerned with proving the 'Testament' to be a forgery… Presently, the fake 'Testament' is regarded as a curio by most" ([407], pages 82, 84 and 85).

Nevertheless, many diplomats from the Western Europe had believed the "Testament" to be a genuine document. Moreover, it is known that "the legend of some mysterious global expansion plan harboured by Russia dates back to the reign of Peter the Great" ([407], page 87).

F. Colson, a French historian, wrote the following in 1841: "In the beginning of the XVIII century Peter the Great stopped his glance at the world map and exclaimed: 'The Lord has only made Russia!' This is when he conceived the grandiose plans that later became part of his testament" ([407], page 82).

It is quite natural that the modern Scaligerian and Romanovian version of history makes these claims of Peter I look quite ridiculous – after all, wasn't the ignorant Russia just emerging from centuries of mediaeval

obscurity and taking its first lessons of real warfare from the Westerners – the Swedes, for instance, and very clumsily so. Yet it suddenly turns out that "the Lord has only made Russia." How could Peter have come up with a fancy this wild? General considerations implied by the Scaligerian history make all of the above "an obvious forgery."

However, our reconstruction makes such ideas voiced by Peter anything but strange.

After all, about a century earlier, Russia, or the Horde, had indeed ruled over all of the countries that Peter wishes to conquer in his testament, be it authentic or not. It would be odd if Peter didn't have any of the thoughts voiced in the "Testament" visit his head. The Romanovs managed to secure their positions in the very centre of the former Great = "Mongolian" Empire at the very end of the XVII century, albeit on a relatively small territory. They would obviously consider the next step to be the restoration of the Empire's former boundaries, just as any ruler taking control of the very centre of a former empire would, and they naturally wanted to rule over all those territories.

This does not imply that the "Testament" ascribed to Peter is genuine; however, the ideas voiced therein must have indeed been vital for Peter and not merely thought up by some hoaxer in the days of yore. Couldn't this be why Peter had ordered to translate a book of Mauro Orbini entitled "On the Slavic Expansion …," which is most often referred to briefly as "Kingdom of the Slavs" nowadays ([617], page 93). An abbreviated Russian translation of this work came out in St. Petersburg in 1722. Orbini's book tells about the Great = "Mongolian" conquest of Europe and Asia by the Slavs, q.v. in *Chron5*.

2.
The foundation of most modern European capitals: a chronology

2.1. Our reconstruction: most of the modern Eurasian capitals were founded after the Great = "Mongolian" conquest of the XIV century

According to Scaligerian history, many of the modern cities, first and foremost – the capitals of nations, were founded as colonial settlements of the "ancient" Roman Empire thousands of years ago. This would look perfectly natural – imperial authorities founded their forts in the wilderness; a military garrison would come, followed by the imperial representative and the local administration. These settlements would eventually grow into largest and most important; everybody would get accustomed to their leading position, and so they would automatically become capitals of the new states that came to existence as independent political entities after the fragmentation of the Empire.

According to the New Chronology, the picture is correct in general, but it does require an actual chronological revision. As we are beginning to realise, the real colonisation of Europe started with the Great = "Mongolian" conquest and later. The centre of the newly-formed Great = "Mongolian" Empire had been in Vladimir and Suzdal Russia, whose capitals had been in Yaroslavl = Novgorod the Great, Kostroma, Vladimir and Suzdal at various times; Moscow only became capital in the second half of the XVI century, q.v. in *Chron6*. Therefore, the above passage on the "colonization of Europe, Asia and a part of Africa by the Ancient Romans" needs to be applied to the epoch of the XIV-XV century, which is when the Great = "Mongolian" Empire had created a system of trade

routes that connected the centre of the Empire with its faraway provinces, such as China, India, France, Spain and Egypt. The "ancient Roman colonies" of the Horde were founded around the same time, in the XIV-XV century. Some of them became capitals of independent states that became independent from the Great = "Mongolian" Empire in the XVII century.

However, if the colonization of Europe, Asia and Africa by the "Romans," or the Horde, took place in a relatively recent epoch, and appears to have been implemented in a planned way, the distribution of these imperial colonial centres must have some sort of regularity about it. Let us imagine what a Czar, or a Khan, would do when faced by the necessity to organise a government of some sort on the vast territories that have just been conquered, quickly and efficiently. Many of them had not been developed at all, according to Mauro Orbini's book, for instance ([617]; see also *Chron5*).

Thus, Orbini claims that when the army of the Slavs had first arrived in Holland, it had still been void of populace ([617]). It is most likely that the local centres must have been distributed along the imperial trade routes; this process was hardly random, and must have conformed to a pattern of some sort – a settlement every thousand verst, for instance. The terrain would quite naturally sometimes hinder the implementation of the pattern, but it must have still been followed as a general plan of sorts.

Why would anyone have to introduce such a system? Well, first and foremost, this system brought some order into trade, the postal and the courier services. The Khan had known the approximate amount of time that it took his couriers to deliver one of his decrees from the centre of the empire to one of its distant regions. Large distances would be measured in units of a respective size – thousands of verst, for instance. The nearest colonial centres would lay at the distance of a thousand verst, the next line would be separated from the capital by two thousand verst and so on.

This would be a natural expansion pattern for an empire that managed to conquer a large amount of territory over a short period of time. This is

how the “ancient Rome” in Scaligerian history must have acted, and so this is precisely what the Great = “Mongolian” Empire has done – the very same “ancient Rome” in our reconstruction (see *Chron1* for dynastic identifications). The Empire would draw a web of sorts on the geographical map; local capitals would emerge at the radial intersections thereof, q.v. in fig. 14.69. It is natural that over the course of time some of them may have been replaced by new capitals, built more recently, in different places and for different considerations. Moreover, this scheme would naturally be offset by the geography – seas, mountains, rivers, swamps, etc. Building a network of roads on the actual terrain couldn’t always conform to this ideal a scheme.

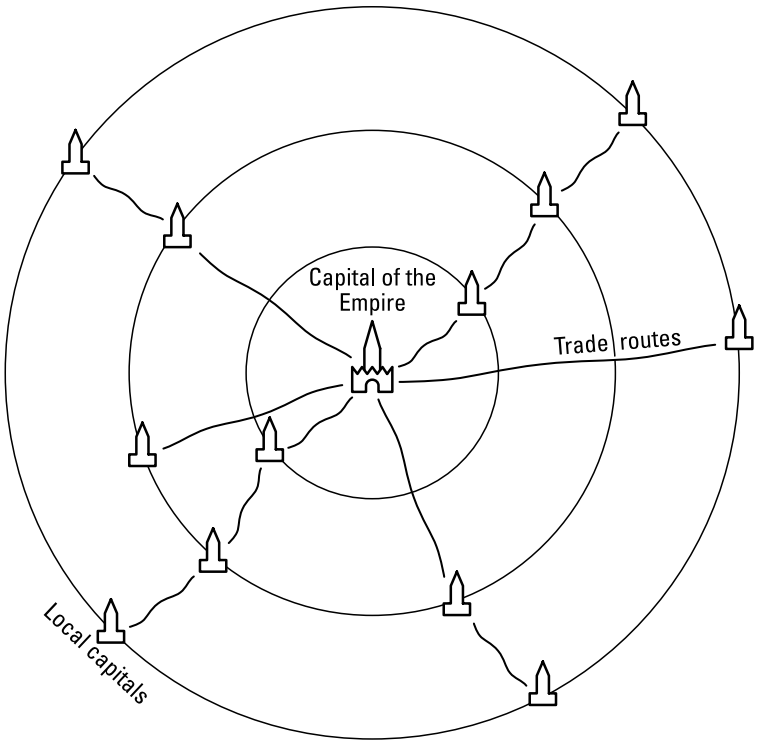


Fig. 14.69. The disposition of local capitals as compared to the imperial capital. Such concentric disposition of provincial centres linked to each other by trade routes should be perfectly natural for an empire founded on a vast territory that had formerly been uninhabited.

Nevertheless, it would be interesting to take a look at whether any traces of this pattern can still be made out nowadays. If the above hypothesis is

correct, many of the modern capitals must form circles around the old centre (see fig. 14.69). The location of this centre should also tell us where the old capital of the Empire that colonised the whole of Eurasia had really stood. Could it be the Italian Rome? This can only be estimated from calculations; however, we shall begin elsewhere.

2.2. A most noteworthy mediaeval table of distances between Moscow and various capitals

The book entitled "Ancient Engraved Maps and Plans of the XV-XVIII Century" ([90]) contains an interesting chapter called "Table of Distances between Moscow and Various Capitals." This table is "usually associated with the name of Andrei Andreyevich Vinius (1641-1717), who had played an important part in Russian history during the transition period of the late XVII – early XVIII century. His father, Andrei Vinius, a Dutchman … came to Russia during the reign of Mikhail Fyodorovich… As a young man, Andrei Andreyevich Vinius received the position of a translator from Dutch at the Ministry of Foreign Affairs… This is where he compiled several almanacs of secular and ecclesiastical works and drew maps… Vinius had organised the Russian postal system, became the first Minister of Communications, occupying this position … for well over a quarter of a century" ([90], page 167). Vinius had therefore been an important government official. Under Peter the Great, "Vinius had been in charge of the Ministries of Apothecaries and Foreign Relations, and in 1697 he was also put in charge of the Ministry of Siberian Affairs" ([90], page 168).

We must instantly emphasise that Vinius had lived and worked in the epoch of the Great = "Mongolian" Empire's fragmentation and decline. He had been a representative of the new blood that came to replace the deposed ministers appointed by the old dynasty; most of the newcomers were foreign. Vinius and those of his ilk took charge of the Great = "Mongolian" Empire's ministries (in his particular case it was the Ministry of Foreign Relations).

Apparently, Vinius compiled a table of distances between Moscow and various capitals as head of the Ministry. However, one mustn't think he was the first to come up with the idea of compiling this table. Its title is as follows: "Summary of Distances between Capitals of Glorious States, Maritime and Continental, including Islands and Straits, Compiled in Accordance with the Old Alphabetic Description of Maritime and Other Distances within the Russian State, Measured from the Capital" ([90], page 166).

The very title of the book implies that it is based on some earlier work – another book kept in the Ministry of Foreign Affairs, which must have been used in Moscow a long time before Vinius. Needless to say, the book doesn't exist anymore – at least, we know nothing about it ([90], page 166). It is most likely to have been incinerated, likewise many other documents of the Great = "Mongolian" Empire after the usurpation of power by the Romanovs, or the victory of the Reformation mutiny in the Western Europe, when the losing party was re-writing history and erasing all traces of the Horde Empire.

The name of this old imperial book that hasn't survived until our day and age shall remain a mystery to us; however, in the rendition of Vinius, it is presumed to have been known as the "Alphabetic Description of Maritime and Other Distances within the Russian State, Measured from the Capital" ([90], pages 166-167). We cite the table in fig. 14.70.

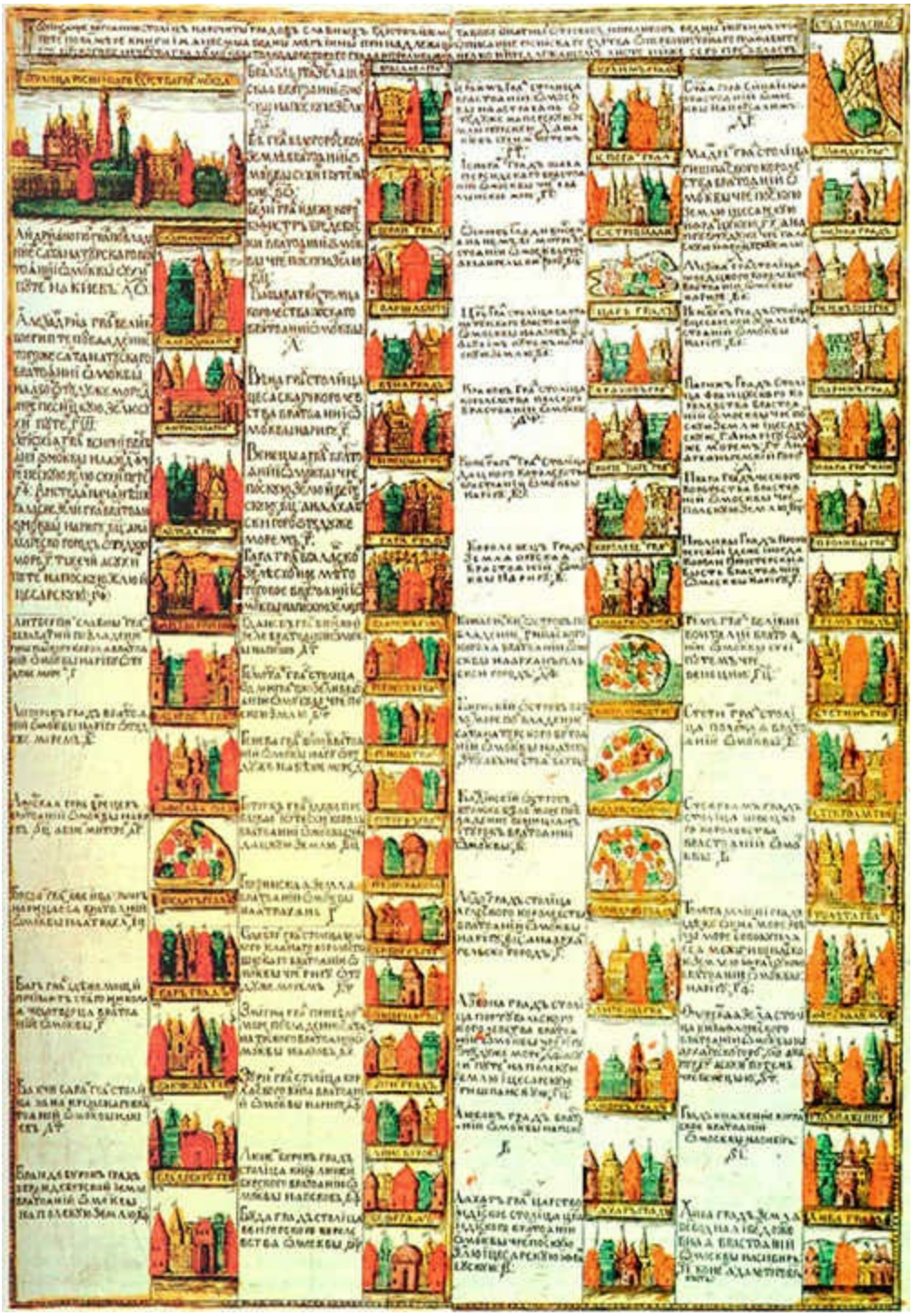


Fig. 14.70. Table of distances between Moscow and different capitals (as well as other cities of importance). Compiled by A. A. Vinius in the XVII century – possibly based on an older table of distances between the capital of the Great = "Mongolian" Empire and the local capitals of states subordinate thereto, a document destroyed by the Romanovs. Taken from [90], page 167.

Judging by the title of his table, Vinius got his figures from this old book,

indicating distances between Moscow and Paris, Baghdad, Vienna and Madrid, as well as Mexico, of all places ([90], pages 167 and 169). Is one supposed to understand this as an implication that the ancient Russian source had considered Mexico part of the Russian Empire? Modern Scaligerian and Romanovian history would naturally consider this absurd; however, there is nothing absurd about it inside our reconstruction (see *Chron6*). On the contrary, the reverse would be strange, namely, if the distance between Moscow and Mexico hadn't been in the table. After all, Mexico needed to be reached as well, in order to get decrees over to the local representatives of the Horde and enable the exchange of diplomatic correspondence.

By the way, the reference to Mexico in the old source from the Horde clearly troubled Vinius a great deal. How could Mexico in America have belonged to Russia? What trade relations could have existed between Russia and the faraway Mexico in the XVI century? There had already been no room for them in the new Scaligerian and Romanovian version of history that was being created around that time. Vinius decided to edit the text. Apparently, the easiest thing to do would be to erase Mexico from the list, but Vinius decided to leave it intact for some reason, having just added (possibly, replacing some old text) that Mexico was the capital of the "Swedish Kingdom," q.v. in fig. 14.71. However, the Swedes had already had a capital in Stockholm (see fig. 14.72). This is common knowledge; naturally, the old book from the Horde epoch also cited Stockholm as the capital of the Swedish Kingdom. The table of Vinius ended up containing two capitals of Sweden – Stockholm and Mexico. We believe this to be a trace of tendentious editing performed by such characters as Vinius who had tried to erase all references to the Great = "Mongolian" Empire. They would occasionally succeed, but not in every case.

Fig. 14.71. Fragment of Vinius' table that depicts the "City of Mexico," which is, however, referred to as the capital of the Swedish Kingdom, no less. Taken from [90], page 167.

Fig. 14.72. Fragment of Vinius' table that depicts Stockholm (Steckholm), which is also referred to as the capital of the Swedish Kingdom. Sweden is thus presumed to have had two capitals for some reason. Taken from [90], page 167.

Fig. 14.73. Fragment of Vinius' table with the description of the city of Toledo: "The great city of Toledo, where the Ocean joins the White Sea between the Spanish lands and France." The Mediterranean is explicitly called the White Sea – we find Spain at the junction of the Atlantic (the Ocean) and the Mediterranean. Taken from [90], page 167.

Another echo of the former imperial geography of the "Mongols" carried across by the distance table is as follows: the table of Vinius refers to the

Mediterranean as to the White Sea. Thus, the description of Toledo in Spain contains the following passage: "the great city of Toledo at the junction of the Ocean and the White Sea…," which can only mean that the White Sea had been another name of the Mediterranean used in the days of yore. This identification is also confirmed elsewhere in the table, which blatantly locates the island of Cyprus in the White Sea. It is rather interesting that the Aegean Sea, which is a part of the Mediterranean, is known as *"Byalo More"* (The White Sea) in Bulgarian. It washes the coast of the Balkan Peninsula, or, possibly, the land of the White Khan (*"Byeliy Khan"*). Also bear in mind that *"Ak Sha"*, or "White Czar," is the standard Turkic title of the Russian Czar.

Once again we see that the old Imperial geography of the Horde that was used in the XIV-XVI century had occasionally been significantly different from the one introduced in the Romanovian and Scaligerian epoch of the XVII-XVIII century. This is yet another mark left by the tendentious editor, whose attention neither spared the ancient history, nor geography.

However, what we find the most amazing is the following fact. The table of Vinius lists the distances between Moscow and the abovementioned cities and capitals; the distances are "given alongside the most important ancient trade routes" ([90], page 168). Therefore, all the distances indicated in the table are given in accordance with the old trade routes, which hadn't always been straight, although they were usually designed and constructed to be as short as possible, which means straight. All the distances in the table are given within the aberration threshold of 100 verst. The verst indications in the table have values of 4100, 6300, 2500, 2700, 2900, etc. Therefore, a random distribution should make the share of figures divisible by a thousand roughly equal 1/10. The table contains a total of 56 distances; therefore, random distribution should give us five or six city names whose distance values are divisible by one thousand. What do we see in the table of Vinius?

It turns out that 22 figures out of 56 contained in the table are divisible by thousand – almost one half. This is impossible to explain if the

distances are “random”; this fact alone reveals the existence of some pattern in the location of capitals. It turns out that almost half of the large old cities in Europe, including capitals, are located at distances divisible by thousand verst from Moscow.

We believe this to confirm our hypothesis that many of the large cities and capitals in Europe and Asia were founded in the XIV century, forming the communication grid of the Great = “Mongolian” Empire, or the Horde, whose centre had been around Vladimir or Suzdal.

Let us list the distances whose value as indicated in the table of Vinius is divisible by a thousand; those values correspond to the radial distances from the centre, which is in Moscow.

1. Alexandria, 4000 verst.
2. Amsterdam, 3000 verst (via Arkhangelsk).
3. Antwerp, 3000 verst (via Riga).
4. Bar (Berne? Barcelona? Beirut?), 3000 verst.
5. Warsaw, 1000 verst.
6. Vienna, 3000 verst (via Riga).
7. Venice, 3000 verst (via Arkhangelsk, maritime).
8. Hamburg, 2000 verst (via Riga).
9. Georgia, 3000 verst.
10. Geneva, 4000 verst.
11. Jerusalem, 4000 verst. There is no indication of any nation whose capital the city may have been.
12. Kandian Island in the White Sea, or the Mediterranean, 2000 verst. A propos, the name Kandian was included in the title formulae of the Russian Czars ([162], page VII; also [193], page 239).
13. Königsberg, or “The King’s City in the Land of the Prussians,” 2000 verst (via Riga).
14. Lahor in Pakistan, 5000 verst. The name Pakistan might be derived from *“pegiy stan”*, or the residence of the Motley Horde, q.v. in *Chron5*.

15. London, 3000 verst (via Arkhangelsk).
16. Lübeck, 2000 verst (via Pskov).
17. Madrid, 4000 verst.
18. Paris, 4000 verst.
19. Strait City (possibly, Copenhagen, which is situated right over several straits), 3000 verst.
20. Stockholm, 2000 verst.
21. Czar-Grad, 2000 verst.
22. Stetin-upon-Oder, 2000 verst.

2.3. The European capital circle and its centre

Our opponents might want to suggest that these calculations of Vinius and his predecessors are obsolete, and that nowadays nothing of the kind can be found on any map. The old trade routes are presumed forgotten, and their ancient locations unknown. It is impossible to check Vinius, let alone his ancient source. Moreover, Vinius had introduced some of his own corrections, such as locating Mexico in Sweden … what an odd fellow.

Let us therefore check with the modern globe – a globe and not a flat map that distorts the true distances. Let us mark all the modern European and Asian capitals thereupon: Amman, Amsterdam, Ankara, Athens, Baghdad, Beirut, Belgrade, Berlin, Berne, Bratislava, Brussels, Budapest, Bucharest, Copenhagen, Damascus, Dublin, Geneva, Helsinki, Istanbul, Jerusalem, Kabul, Lisbon, London, Luxembourg, Madrid, Moscow, Nicosia, Oslo, Paris, Prague, Rome, Sofia, Stockholm, Tehran, Tirana, Vienna and Warsaw. Now let us select a random point on the globe, which we shall then alter, and measure the distances between this point and all 37 capitals. We shall come up with 37 numbers. Let us emphasise that the distances are measured on a globe, or the model of the real telluric surface, and not a flat and distorting map.

Let us see whether the point we selected can be the centre of several circumferences, whereupon all, or most, of the abovementioned cities lay (see fig. 14.69). If it isn't, we shall choose another point, and then another,

close nearby, thus exhausting all the points on the globe. It is perfectly natural that if the distribution of the capitals across the globe is chaotic, no central point can ever be found by definition. However, if the foundation of the capitals took place in accordance with our reconstruction, there might indeed be a central point. Where shall it be? In Italian Rome, which would be natural for the Scaligerian version of history? Istanbul, which would make the Byzantine Kingdom the former conqueror of Eurasia? Or could it have been in Vladimir and Suzdal Russia, as our reconstruction suggests?

The answer required the performance of some simple, although cumbersome, computations. This was performed by A. Y. Ryabtsev.

The answer is as follows. Indeed, there is a central point that can be considered the centre of the two circumferences upon which we find almost all of the capitals listed above. This point is in the city of Vladimir, Russia. By the way, could this explain its rather sonorous name, which translates as "Ruler of the World"?

The job in question was performed by A. Y. Ryabtsev, a professional cartographer from Moscow. We must also give him credit for turning our attention to this rather curious effect manifest in the disposition of European capitals. A. Y. Ryabtsev ran into it in course of his professional activity, which has got nothing to do with ancient history.

Let us consider the actual calculation results in more detail. In fig. 14.74 one sees the geographical map of Europe in a special projection that does not distort the distances between the central point of the map and other points taken into account. We see the city of Vladimir in the centre of the "European capital circumferences," which is where the calculations imply it to be. The first circumference is the most impressive (see fig. 14.74). It spans Oslo, Berlin, Prague, Vienna, Bratislava, Belgrade, Sofia, Istanbul and Ankara with great precision, with Budapest and Copenhagen close nearby. The second circumference isn't any less impressive, but most of it is comprised of maritime distances. These are the cities that we find upon the second circumference or close nearby: London, Paris, Amsterdam,

Brussels, Luxembourg, Berne, Geneva, Rome, Athens, Nicosia, Beirut, Damascus, Baghdad and Tehran.

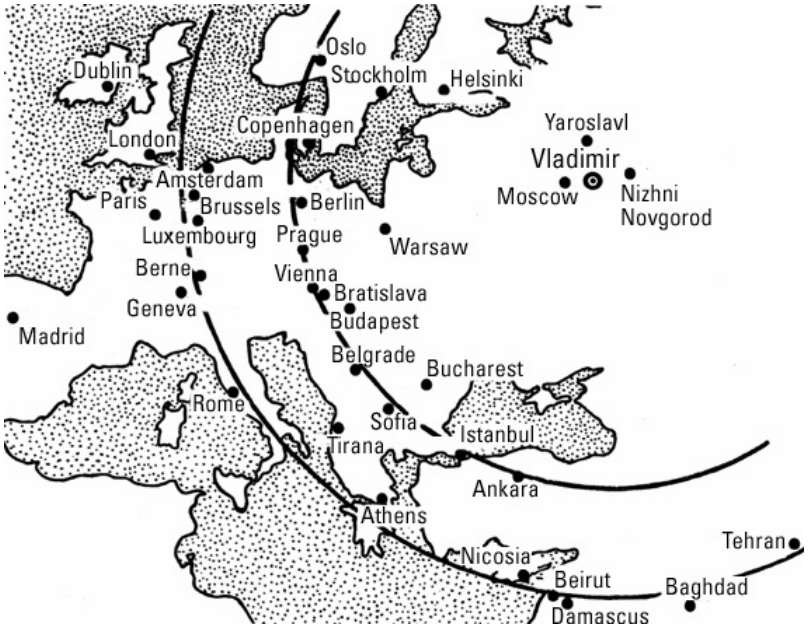


Fig. 14.74. Concentric disposition of modern European capitals as compared to the centre – the Russian city of Vladimir. It is obvious that the majority of the capitals are arranged alongside the two concentric circles whose centre is in the city of Vladimir. The radius of the circles equals some 1800 and 2400 kilometres, respectively.

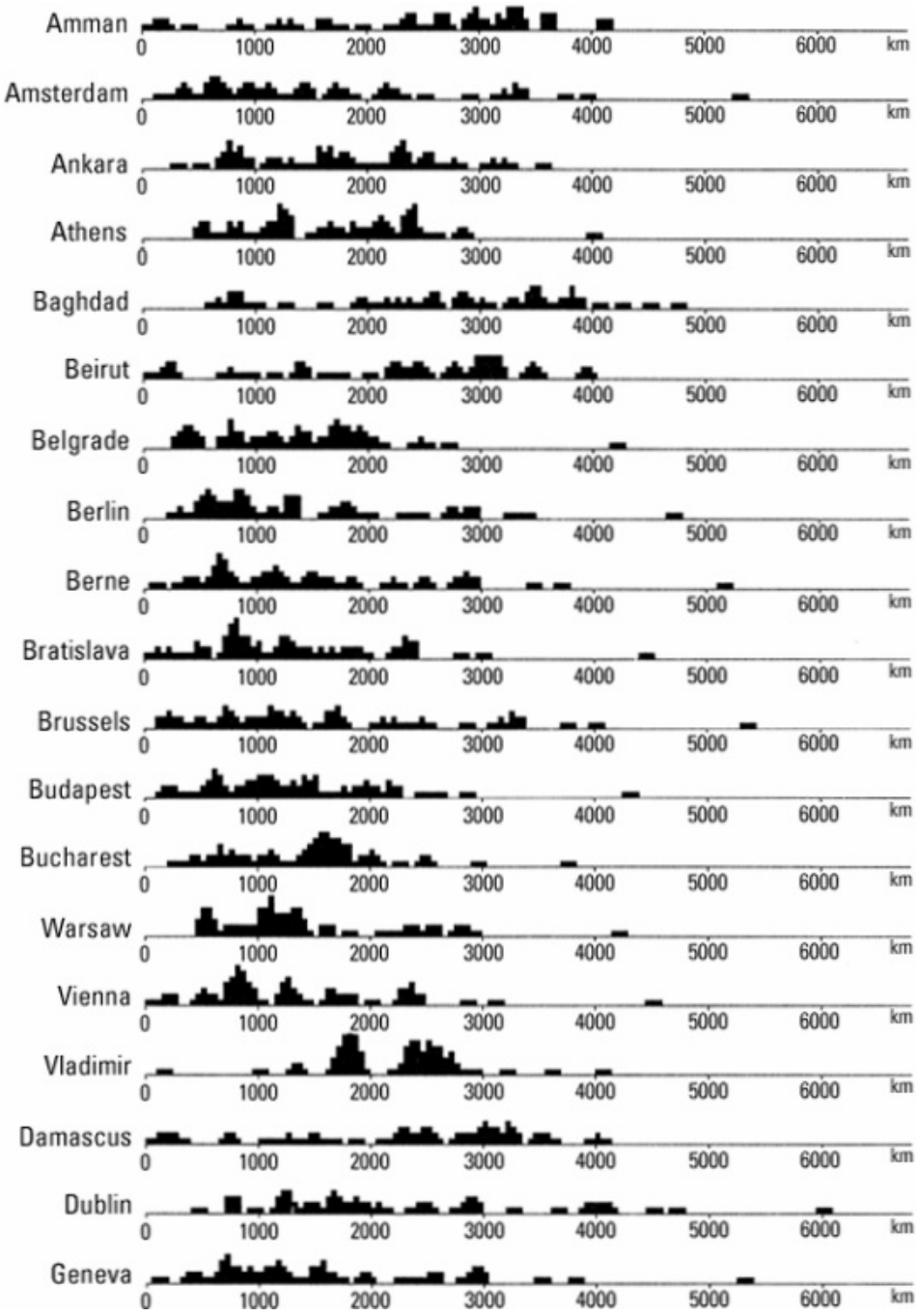
Stockholm, Helsinki, Warsaw, Tirana, Bucharest, Dublin and Jerusalem aren't on any of these circumferences; Madrid and Kabul might pertain to the circumferences of the next level, being located at the greatest distance from Vladimir.

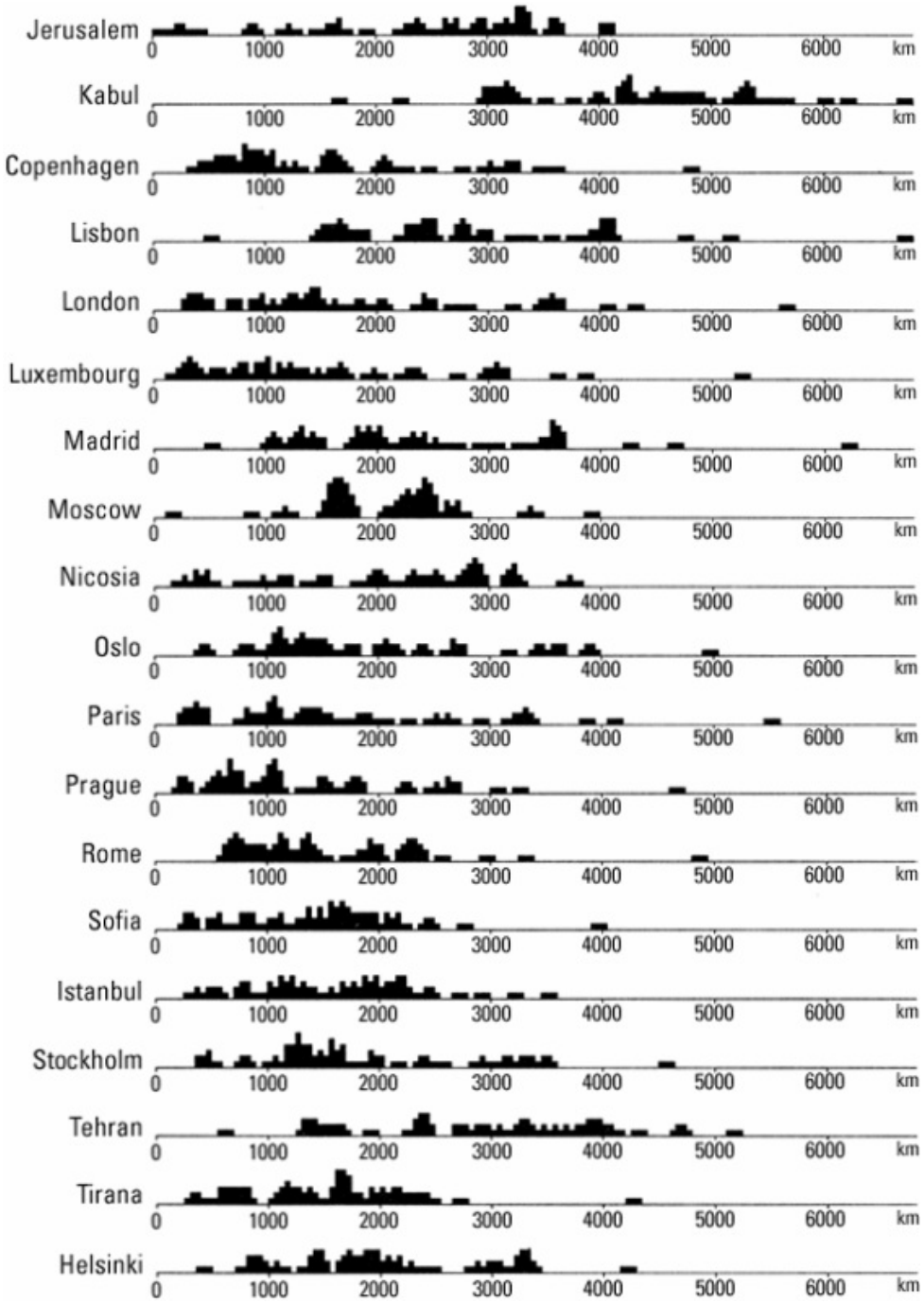
Let us construct a frequency histogram for the distances between Vladimir and the abovementioned capitals, using the horizontal axis to represent distance, while the vertical lines shall correspond to the statistical frequency of a given distance. We have distributed the distance scale into 50-kilometre fragments, and then used three sliding points for making the histogram look smoother. The result is represented in fig. 14.75.

Fig. 14.75. Frequency histogram for the distances between Vladimir and the capital cities of Europe and Asia.

Two manifest peaks of the histogram make it quite obvious that there are two typical distances between the city of Vladimir and European capitals, equalling roughly 1800 and 2400 kilometres. In other words, the distance between the city of Vladimir and a random European capital is very likely to be close to either 1800 or 2400. There are exceptions, but the general tendency is as described above.

Shall we get a similar picture if we're to replace Vladimir with some other geographical location – Rome in Italy or Athens in Greece, for instance? The answer is in the negative. In figs. 14.76 and 14.77 we cite similar histograms for all the abovementioned capitals regarded as the possible centre; the histogram of Moscow is the closest, but this is explained by the geographical proximity between the two cities. However, even in this case the peaks look worse than their very distinct counterparts in the Vladimir histogram. The Moscow histogram is worse, and others are even worse than that.


Amman
Amsterdam
Ankara
Athens
Baghdad
Beirut
Belgrade
Berlin
Berne
Bratislava
Brussels
Budapest
Bucharest
Warsaw
Vienna
Vladimir
Damascus
Dublin
Geneva
0
1000
2000
3000
4000
5000
6000
km



Figs. 14.76 and 14.77. Frequency histogram for the distances between each European or Asian capital and all the other capitals.

The result that we came up with demonstrates that the very geographic disposition of most European and Asian capitals might reflect a certain ancient construction order, or the concentric disposition of most European and Asian capitals around a certain centre, the Russian city of Vladimir, whose name translates as “Ruler of the World.” This disposition may be of

a random nature; however, our reconstruction explains the concentric circles of capitals perfectly well. Let us reiterate that it might owe its existence to the rapid conquest of new lands and the foundation of new settlements by the "Mongols" in the XIV century. The centre of these circles had been in the Vladimir and Suzdal area of Russia. It is possible that prior to the conquest there had been several cradles of civilization, and they had not spanned such enormous spaces as the gigantic Eurasian Empire with its communications, centralised government and powerful rulers. Concentric circles of settlements that later became local capitals emerged at every focal point of the future communication system, at roughly equal distances from the centre.

Of course, the above is nothing but our own reconstruction based on the abovementioned calculation experiment. However, common sense dictates what we have discovered above to look perfectly sane – it is therefore possible that the reconstruction corresponds to the truth.

3.
How the figure of St. George ended up on the coat of arms of Russia

It is usually supposed that the figures of St. George as found on the Russian seals and coins dating from the XII-XIV century had represented a certain Byzantine saint by the name of George, as they are supposed to do nowadays. However, according to our reconstruction St. George (known in Russia as "St. George the Victorious") is the Russian Czar, or Khan, by the name of Georgiy Danilovich, who had ruled in the early XIV century and instigated the Great = "Mongolian" conquest, also known as the famed Genghis-Khan. One wonders about the exact epoch when this knowledge was lost, and why we believe St. George to be of a Byzantine origin nowadays? It turns out that the answer is already known to historians. This took place in the XVIII century, under Peter the Great, and had been different before. The historian Vsevolod Karpov, for instance, reports that "the mounted knight fighting the dragon as seen on the seals and the coins of the XIII-XIV century … is definitely interpreted … as a representation of the Czar, or the Great Prince in the official documents of that epoch" ([253], page 66). The author is referring to Russia.

Further also: "This is precisely the same way we see Ivan III depicted [as St. George "The Victorious" – Auth.] on one of the earliest artefacts known to us that bears the official insignia of the Russian state – a double-sided seal of red wax on the decree of 1497. The inscription on the seal reads 'Great Prince Ioan, Lord of All Russia by the Mercy of the Lord'" ([253], page 65).

It turns out that the armed riders depicted on Russian coins were presumed to represent the Great Prince himself in the XV-XVI century: "Under the Great Prince Vassily Ivanovich the coins bore the image of the

Great Prince on a horse, holding the sword; Great Prince Ivan Vassilyevich introduced the custom of portraying the rider armed with a spear, hence the name of the coins – kopeks [*kopeiki* in Russian; derived from the word for "spear" – *"kopyo"* – Transl.]" ([253], page 66).

This is also why St. George would often be depicted without a beard. It turns out that Czar Ivan IV "The Terrible" ascended to the throne at a very early age. According to V. Karpov, "it is significant that upon the first kopeks the ruler represented in this militant manner had really been an infant crowned around that time, who would only become known as Ivan the Terrible much later. He was depicted without a beard in the early coins – it wasn't until Ivan IV turned 20 that the rider on the coins grew a beard" ([253, page 66).

Since when, then, have the Russian Princes been depicted as St. George the Victorious? The article of the historian V. Karpov gives the following answer to this question, which is in perfect correspondence with our reconstruction. He writes the following: "The seals of Prince Youri Danilovich are an amazing example of such a transformation. He had ruled in Novgorod for a total of 4 years, between 1318 and 1322. About a dozen of his seals are known to us; in most cases, the holy rider is armed with a sword. However, the Prince must have been a very vain man, since he eventually introduced new seals portraying 'a crowned rider', or the Prince himself. It is significant that the reverse of the seal retained its original meaning" ([253], page 65).

In other words, we are being told that Great Prince Youri (or Georgiy) Danilovich is the same person as St. George the Victorious, which is precisely what we claim. The sly "theory" about the alleged vanity of Youri, or Georgiy Danilovich only appeared because the historians have forgotten the initial meaning of the symbolism contained in the Russian coat of arms. When was it forgotten? The answer is known to historians well enough – under Peter the Great: "It wasn't until much later, the XVIII century, that this ambiguity was removed from the interpretation of the victorious figure upon the state symbols of Russia. The heraldic

commission founded by Peter the Great made the resolution that the mounted figure upon the coat of arms was to represent St. George the Victorious … In the epoch of Anna Ioannovna, the mounted figure with a spear that one sees on the Russian coat of arms became commonly known as St. George the Victorious" ([253], page 66).

There is a certain contradiction here. Modern commentators fail to realise that St. George the Victorious had not been an ancient Byzantine saint, but rather one of the first Russian Czars, or Khans. The ecclesiastical calendar refers to him as to the Saint Great Prince Georgiy Vsevolodovich, which is a phantom duplicate of Georgiy Danilovich misdated to the XIII century by the Romanovian historians, which is also where they placed the Great = "Mongolian" conquest of the XIV century. Memory of St. George's real identity had remained alive all across Russia up until the XVII century; however, this memory began to fade after the epoch of the first Romanov, who had launched their massive campaign for the obliteration of the Old Russian history dating from older epochs when there had still been a Great = "Mongolian" Empire.

This resulted in the formation of an odd contradiction in the epoch of Peter the Great. People were confused about the identity of the figure drawn upon the Russian coat of arms. On the one hand, everybody knows it to be St. George; on the other hand, it is supposed to represent a Russian Great Prince, and that's common knowledge as well. After the Romanovian distortion of history, the combination of the two became impossible, and some choice had to be made. This was promptly done – out came the decree proclaiming that the Russian coat of arms depicted an ancient Byzantine saint by the name of George, bearing no relation to the former Russian Czars whatsoever. This is the time that confuses the commentators to some extent, and traces of this confusion remain until the present day. Let us reiterate – we suggest a total elimination of the problem via the identification of St. George the Victorious as the Russian Czar Georgiy, also known as Youri Danilovich or Genghis-Khan.

The fact that modern commentators have got a real problem with the

identity of St. George is mentioned explicitly by V. Karpov: “Specialists in ecclesiastical history as well as theologians have tried their best ‘to shed some light over the obscure origins of the legend’ [of St. George the Victorious and the dragon – Auth.], as the historian and literary critic of the previous century, A. Kirpichnikov, pits it. Finally, they found a fitting figure – George, Bishop of Alexandria who had been put to death by the pagans in the second half of the IV century. However, historians regarded this candidate as suspicious. Other versions were suggested and rejected; no real historical predecessor of St. George the Dragon-Slayer has ever been found” ([253], page 73).

The famous ecclesiastical hagiography of St. George bears no relation to the legend about St. George and the snake whatsoever; the historical indications given in this hagiography defy comprehension ([253], page 73).

Our reconstruction makes the situation more or less clear. The arbitrary distinction made between St. George the Victorious and the great Czar, or Khan of the XIV century known as Georgiy, or Youri Danilovich, led to the need to search for this character in the ancient history of Byzantium. However, none such has been found to day. This has created a “scientific problem” that is still being “solved.” However, the famous “Legend of George and the Serpent” (or the dragon) claims St. George to have baptised the mysterious land of Lathia: “George … accompanied by the Archbishop of Alexandria, as the legend puts it, ‘baptised the Czar, his government officials, and the entire populace, some 240,000 people, in a matter of fifteen days’… This legend oddly suppresses the ecclesiastical and the popular memory of all the other miracles wrought by this saint and martyr, as indeed the rest of his biography in general” ([253], page 72).

The location of the mysterious Lathia also remains unknown to modern commentators. We could give them a hint or two. One must remember the common flexion of R and L – the two sounds are often confused for each other; little children often replace their R’s with L’s, finding the latter easier to pronounced. In some languages, L is altogether nonexistent, and

commonly replaced by R – in Japan, for instance.

The mysterious Lathia easily identifies as Russia. Russian history contains a parallelism between the epoch of Vladimir Krasnoye Solnyshko (nickname translate as "The Red Sun"), who baptised Russia in the alleged X century A.D. and that of Youri, or Georgiy Danilovich, aka Genghis-Khan, q.v. above – the XIV century.

We are by no means claiming Russia to have been baptised in the early XIV century. According to our results, the first baptism of Russia is to be credited to the very Andronicus, or Christ, and dated to the end of the XII century, q.v. in our book entitled "King of the Slavs." Then we discovered that the whole of the Great = "Mongolian" Empire was baptized for the second time by Dmitriy Donskoi at the end of the XIV century, after the Kulikovo Battle, q.v. in "The Baptism of Russia." However, the respective biographies of Genghis-Khan, or Youri, aka Georgiy Danilovich, and Vladimir Krasnoye Solnyshko doubtlessly contain a parallelism, q.v. above. This may have resulted in the baptism of Russia becoming reflected in the Legend of George and the Dragon. A more detailed analysis of the common mediaeval cult of St. George is given in *Chron5*.

4.
The real meaning of the inscriptions on the old "Mongolian" coat of arms of Russia. How the Romanovs had attempted to conceal this

4.1. What we know about the history of the Russian national coat of arms

Let us use the collection of Russian emblems and coats of arms that we have already been referring to in the present volume ([162]). The book reports the following: "The national Russian coat of arms … is comprised of a black bicephalous eagle with three crowns over its heads, and a sceptre and orb in its paws. On the chest of the eagle we see the coat of arms of Moscow … and on its wings – those of Kingdoms and Great Principalities" ([162], page 27).

The Imperial Russian coat of arms has undergone many transformations over the years. For instance: "The wings of the eagles had initially been folded; however, several seals of the False Dmitriy depict the eagle with its wings spread. The craftsmanship is Western European. The coat of arms of Moscow that one sees on the eagle's chest was introduced in the epoch of Alexei Mikhailovich, likewise the three crowns, orb and sceptre… There were two crowns before the epoch of Mikhail Fyodorovich, which were usually separated by the Russian cross of six points…

It was customary (especially for the XVIII century coins) to depict the eagle without the Muscovite coat of arms; the orb and sceptre in the eagle's paws were occasionally replaced by a sword, a laurel-tree branch or another emblem…

The bicephalous eagle on many of the XVI-XVII century artefacts doesn't come alone, but rather accompanied by four figures – a lion, a

unicorn, a dragon and a griffon. The custom of depicting the Muscovite coat of arms, or a rider slaying a dragon with his spear, is of a later origin" ([162], page 28).

We learn of several allowed variations of the Russian national coat of arms – with folded or spread wings of the eagle, etc. One must remember this when one analyses the "ancient" and mediaeval representations of the symbol.

Towards the end of the XIX century, the Russian national coat of arms, ratified in 1882 for the last time, attained the following form. The bicephalous eagle is crowned with three crowns and holds an orb and a sceptre; there is a shield that depicts St. George on its chest – the Muscovite coat of arms. The main shield is surrounded by nine other shields bearing the following coats of arms:

1. The Kingdom of Kazan,
2. The Kingdom of Astrakhan,
3. The Polish Kingdom,
4. The Siberian Kingdom,
5. The Kingdom of Chersonese in the Tauris,
6. The Kingdom of Georgia,
7. The Great Principalities of Kiev, Vladimir and Novgorod,
8. The Great Principality of Finland,
9. The coat of arms of the Romanovs.

Underneath we find the coats of arms pertaining to the following Russian cities and provinces: 10) Pskov; 11) Smolensk; 12) Tver; 13) Yougoria; 14) Nizhniy Novgorod; 15) Ryazan; 16) Rostov, 17) Yaroslavl; 18) Byeloozero; 19) Oudorsk; 20) Volynsk; 21) Podolsk; 22) Chernigov; 23) Lithuania; 24) Byelostok; 25) Samogit; 26) Polotsk; 27) Vitebsk; 28) Mstislavsk; 29) Estland; 30) Lifland; 31) Kurland and Semigalsk; 32) Karelia; 33) Perm; 34) Vyatka; 35) Bulgaria; 36) Obdorsk; 37) Kondia; 38) Turkistan.

4.2. The national coat of arms of the Russian Empire, or the

Horde, in the XVI century

As we have mentioned above, the national Russian coat of arms was subject to variations and has changed over the centuries. It would therefore be very interesting indeed to see how it had looked in the XVI-XVII century, or the pre-XVI century epoch in the Great = "Mongolian" empire, as well as its fragmentation in the XVII century. According to [162], there are four old versions of this old imperial symbol in existence, dating from the XVI-XVII century, namely:

1) The State Seal of Ivan the Terrible. Here we see 12 seals, or coats of arms, that surround the imperial bicephalous eagle ([162], page VIII, and [568], page 161; see also fig. 14.78). Apart from the twelve seals, indicated by words "seal such-and-such," above we also see the Orthodox cross of eight points with the legend "The tree giveth the ancient legacy." In fig. 14.79 we see the reverse side of the seal of Ivan the Terrible ([568], page 163). An actual print of the seal can be seen in fig. 14.80.

Fig. 14.78. The Great Russian Seal of State of the XVI century. Presumably, the seal of

Ivan the Terrible. Taken from [568], page 160; see also [162], page VIII, ill. 23.

Fig. 14.79. The reverse of the royal Russian seal of "Ivan the Terrible." Taken from [568], page 163.

Fig. 14.80. A print of the Great Russian Seal of State ascribed to "Ivan the Terrible." Taken from [550], page 93.

2) The coat of arms from the throne of Mikhail Fyodorovich. The extra

coats of arms that we see here pertain to the 12 imperial provinces.

3) The coat of arms from a silver plate belonging to Czar Alexei Mikhailovich. Here we already see 16 province crests.

4) The Imperial coat of arms as depicted in the diary of a certain Korb, who had accompanied the Austrian envoy of the Habsburgs to Moscow in 1698-1699 on a mission to negotiate about the war with Turkey. Here we already see 32 coats of arms apart from that of Moscow, q.v. in fig. 14.81.

Fig. 14.81. Great Seal of State of the Russian Empire dating from the late XVII century. The drawing is taken from the diary of Korb, who had accompanied the envoy of the Habsburgs to Moscow in 1698-1699. The coats of arms we see on the wings of the eagle belong to the following cities and provinces, left to right: Kiev (Kiovia), Novgorod (Novogradia), Astrakhan (Astrakan), Moscow (Moscou), Siberia (Siberia), Kazan (Casan) and Vladimir (Volodimiria). The coats of arms seen in the oval are as follows (arranged clockwise): Pskov (Plesco), Tver (Tweria), Podolsk (Podolia), Perm (Permia), Bulgaria (Bologaria), Chernigov (Czernichow), Polotsk (Polotskij),

Yaroslavl (Ijaroslafskij), Oudoria (Oudoria), Condia (Condinia), Mstislavl (Mstislafskij), Iveria (Iweria), Kabardinia (Cabardinia), the Cherkassian and Gorian lands (Car Kaskij & Iugoria), Kartalinia (Car talinensium), Sweden (Scweia), Vitebsk (Vitepskij), Obdoria (Obdoria), Byeloozero (Bieloserskij), Rostov (Rostofskij), the land of Novgorod-Nizovsk (we haven't managed to read the legend here), Vyatka (Vijatskij), Yougoria (Ugoria), Volynsk (Volinia) and Smolensk (Smolensco). Taken from [162], page XI (drawing), pages vi-vii (interpreted legends).

One must note that the coats of arms that pertain to the same imperial provinces on the two Imperial coats of arms that we see in figs. 14.78 and 14.81 are often completely different. Apparently, "the appearance of the local coats of arms became more or less rigid in the middle of the XVII century … towards the end of the century, the numerous provincial coats of arms attained their final form" ([162], page VIII, section entitled "The coats of arms of the Russian towns and cities. A historical review"). We can clearly see that the old coats of arms could have significantly differed from their modern form. It turns out that they were also edited tendentiously in the epoch of the Romanovs.

Let us now turn towards the national coat of arms of the Russian Empire, or the Horde, in its XVI century version, or the coat of arms that we find on the state seal of Ivan the Terrible (see fig. 14.78). This coat of arms is presumably the oldest of the four that we list above. Let us consider the twelve provinces that we see around the eagle in this version, for they are extremely interesting to any researcher. We find these provinces are listed on the "Mongolian" Imperial coat of arms in the following order (we go from top to bottom, alternating between the coats of arms listed on the left and on the right – see [162], page VIII):

> "Ivan Vassilyevich, Lord of All Russia, Czar and Great Prince of Vladimir, Moscow, and Novgorod;
> Czar of Kazan;
> Czar of Astrakhan;
> Liege of Pskov;

Great Prince of Smolensk;
(Great Prince) of Tver;
(Great Prince) of Yougoria;
(Great Prince) of Perm;
(Great Prince) of Vyatka;
(Great Prince) of Bulgaria, etc.;
Liege and Great Prince of Lower Novgorod;
Liege and Great Prince of Chernigov" (see fig. 14.82).

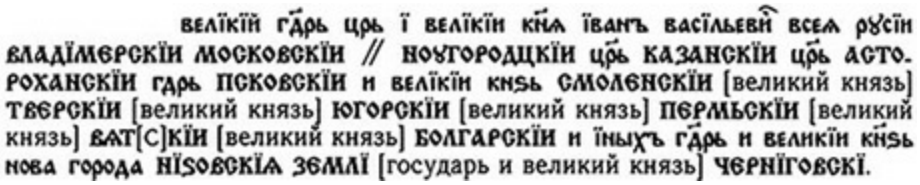


Fig. 14.82. Lettering from the seal of Ivan the Terrible dating from the XVI century. Arranged by M. I. Grinchouk.

We must instantly point out the two most conspicuous Great Principalities that became independent from the Russian Empire under the Romanovs – Bulgaria (see figs. 14.83 and 14.84) and Yougoria, or Ugoria (see figs. 14.85 and 14.86), both of them Great Principalities. They exist until the present day; the first one has even retained its name, whereas Yougra, or Yougoria (Ugoria) is the Old Russian word for Hungary. Let us recollect that Hungarians from the Danube, as well as several other peoples, speak a Finno-Ugric language, and are still referred to as an Ugric nation ([797], page 1368). Although the Finno-Ugric nations are scattered all across Eurasia, the history of the Middle Ages knows just one Ugric nation that had been large enough and possessed sufficient military power – namely, Hungary. Therefore, this country appears to be represented in the Imperial Russian coat of arms dating from the XVI century as one of the Great Principalities included in the Great = "Mongolian" Empire. Let us reiterate that we also find Bulgaria here, which had also been a Great Principality of the Great = "Mongolian" Empire once, according to the XVI century Crest

of the Empire, q.v. in fig. 14.78.

Fig. 14.83. Bulgarian coat of arms from the seal of Ivan the Terrible. Taken from [568], page 160.

Fig. 14.84. Bulgarian coat of arms on the State Seal of the Russian Empire. Taken from [162], page XI.

Fig. 14.85. The Yougorian (Hungarian) coat of arms on the seal of Ivan the Terrible. Taken from [568], page 160.

Fig. 14.86. Coat of arms of Yougoria (Hungary) on the State Seal of the Russian Empire. Taken from [162], page XI.

Before we proceed any further, let us emphasise that the entire Great = "Mongolian" Empire is presumed to have been separated into twelve kingdoms, or districts, which must have been the largest and the most important. They are likely to have become reflected in the Bible as the Twelve Tribes of Israel, q.v. in *Chron6*. These very Twelve Tribes of Israel, or Twelve Theomachist Armies, have settled all across the world after the conquest of the new "promised land," or the South and the West of Europe, Africa, Asia and America. As a result, all these territories ended up as parts of the Empire, which became a great deal more centralised in the XV century and on.

Quite naturally, some of the twelve kingdoms, or provinces, listed above, had initially belonged to Russia, or the Horde, such as Novgorod the Great, whose coat of arms is perfectly correctly united with those of Moscow and Vladimir, or the Kingdoms of Kazan and Astrakhan, the Great Principality of Smolensk, and so on.

However, one cannot evade a rather poignant question that needs to be asked in this respect. According to our reconstruction, the Great = "Mongolian" Empire must have included the lands of the Western and Southern Europe, especially so after the second Ottoman = Ataman conquest of the XV century, as well as Constantinople, which also fell into the hands of the Ottomans (or the Atamans). That means a part of Asia Minor, Egypt and several of the countries nearby.

Do we see them anywhere in the Russian Imperial coat of arms of the XVI century? Have we run into a contradiction between real facts and our reconstruction? We have not – on the contrary, we shall see a number of interesting facts below, which confirm the correctness of our reconstruction.

4.3. The Great Perm as mentioned in the Russian Chronicles and drawn on the Russian coat of arms dating from the XVI century. The real location of Perm

Let us ask a simple question. Can it be true that all the names that we find in the Russian, or "Mongolian," XVI century coat of arms mean the same thing these days as they did back then? We already mentioned Bulgaria and Yougra, which the Romanovian historians cannot locate anywhere on the XVI century maps of Russia to date, whereas we instantly pointed them out as Bulgaria and Hungary.

However, this is far from being all; there are several much brighter examples. It turns out that two more Great Principalities of the XVI century represented in the Old Russian coat of arms, namely, Perm and Vyatka, only appear on the map of the Romanovian Russian Empire at the end of the XVIII century – the same year, as it turns out, in 1781. There had never been any areas by those names to the East of Volga, which is where the Romanovian historians locate them today, prior to that.

Let us begin with Perm (see figs. 14.87 and 14.88). Old Russian chronicles mention the Land of Perm very often, reporting its high military potential and great wealth. Many Western European and Scandinavian authors must be mentioning the same land under the name of Biarmia. The opinion that Perm and Biarmia mean the same country was already voiced by several commentators, although it isn't considered consensual (see the review in [523], for instance, on pages 197-200). Y. A. Melnikova sums up in the following way: "According to these data, Biarmia is a rich country whose inhabitants possess vast quantities of silver and precious adornments. However, the Vikings aren't always able to bring back the loot, since the Biarmians are rather militant and capable of standing up to the attackers" (*ibid.*, page 198). Modern historians cannot come to a single opinion about the location of the famed Biarmia, or Perm, anywhere on the Scaligerian geographical map of the mediaeval Europe. A lengthy scientific debate on the subject can be read in [523], for instance (pages 197-200).

Fig. 14.87. The coat of arms of Perm = Germany and Austria on the seal of Ivan the Terrible. Taken from [568], page 160.

Fig. 14.88. The coat of arms of Perm = Germany and Austria on the State Seal of the Russian Empire. Taken from [162], page XI.

Let us return to the Russian chronicles. It is presumed that the land of Perm was only conquered and made part of Russia in the XV century. However, this makes it coincide with the epoch of the Ottoman = "Ataman" conquest in time. Historians of today are also trying to convince us that Perm is the name that the Russian chronicles had used for "the territory to the West of the Ural, along the rivers of Kama, Vychegda and Pechora populated by the Komi (referred to as Perm, the Permyaks or the Zyryane in the chronicles)" ([85], Volume 32, page 511). The Great Perm is therefore presumed to have been a distant imperial province, which had been comprised of the wilderness that lies between the Ural and the Volga for the most part. As we shall see below, this claim made by the Romanovian historians isn't backed up by anything at all, and results from the "Romanovian activity" for the creation of Russia's "authorised history."

Furthermore, according to the Russian chronicles, the Land of Perm had neighboured with the Yougra, or Hungary. The following is reported:

> "The natives of Novgorod, who had sent trade caravans and armies to the land of Yougra … made the Komi [the Perm nation in the original, since the chronicles did not refer to the Komi anywhere – Auth.] pay tribute to them. Ever since the XIII century the Perm land has been listed as one of Novgorod's domains; the people of Novgorod used their military leaders and the local aristocracy for the collection of the tribute. Local princes had still existed and maintained a substantial degree of independence … the land was baptised Christian by Stefan of Perm (who had … founded the Perm Eparchy in 1383 and compiled an alphabet for the Zyryane)" ([85], Volume 31, page 511).
>
> "In 1434 Novgorod was forced to give some of the tribute that it had collected from the Land of Perm to Moscow… In 1472, Great Perm … became a province of Moscow … the local princes were made vassals of the Great Prince" ([85], Volume 32, page 511).

Thus, the Land of Perm is said to have possessed princes of their own up until the XV century, ones who were de facto independent, likewise its own bishop and alphabet. The very name (Great Perm) indicates this province of the Empire to have been special in some way – we cannot exactly say that every province of the Great = "Mongolian" Empire became known as The Great.

Let us see just what could have made the Romanovian historians claim that the lands adjacent to River Kama and populated by the Komi identify as The Great Perm as mentioned in the chronicles? Also mark the similarity between the names "Komi" and "Kama."

We must begin with the observation that the ethnic groups referred to as the Komi nowadays, the modern inhabitants of the territories adjacent to the Kama River, neither call themselves Permyaks, nor Zyryane. It turns out that both names were received from the Romanovs, and apparently taken from the Russian chronicles, likewise the name of the city of Perm – a mere village until 1781, which had formerly been known as Yegoshikha and not Perm, q.v. below. Even the village was founded in the XVII century. How did the Romanovian officials come to identify the famous Great Perm of the XIV-XVI century, described at length in the Russian

chronicles, as the village of Yegoshikha, which was founded in the XVII century? Why did they rename it Perm? Why did the unsuspecting locals receive the sonorous names of Permyaki and Zyryane? What's become of the famous Perm Alphabet invented by Stefan of Perm? After all, the Komi nation had not been literate until the revolution of 1917, which is stated blatantly in the encyclopaedia (see [85], Volume 22, page 146).

According to another source ([485], page 232), in the XVII century the Komi used an alphabet that was based upon Cyrillics and not the one introduced by Stefan of Perm.

Further we learn:

> "The Komi (who refer to themselves as the Komi, or the Komiyas) were known as Zyryane in the Czarist [Romanovian, that is – Auth.] Russia. The population of the Komi equals 226,300 people according to the data of 1926" ([85], Volume 22, page 138).
>
> "The Komi nation hadn't known trade for a long time … in the XVII century there were only two large settlements in the entire region, Yarensk and Touria, and just one trade village – Touglim … Trade didn't develop until the XVII century; in the XVIII century it flourished, and numerous local markets came to existence" ([85], Volume 22, page 142).
>
> "Before the revolution, there had been no national press in the land of the Komi" ([85], Volume 22, page 146). There hadn't even been any press in Russian. It was only after the Revolution of 1917 that "a polygraph facility was created in Komi for the production of books, magazines and newspapers in Russian and in the Komi language" ([85], Volume 22, page 146).
>
> "The founder of the Komi literature is … the poet and educator I. A. Kouratov (1839-75)" ([85], Volume 22, page 146).

However, Kouratov wrote in Russian ([85], Volume 22, page 147). This is easy enough to understand, since the nation of the Komi had still possessed no literacy in his epoch.

> "The language of the Komi and the Zyryane, also known as the Komi language, is spoken by the ethnic group known as the Komi (formerly Zyryane)… There are

> around 220,000 speakers of the language, whose literary variety was formed … after the revolution, based on the dialect of Syktyvkar and Vychegda, which resembles all the other dialects of the Komi and the Zyryane spoken in the area" ([85], Volume 22, page 149).

We have thus familiarised ourselves with the data that concern the nation of the Komi, which is presumed to play the part of the Zyryane as mentioned in the chronicles according to the Romanovs. Another ethnic group of the Komi, related to the above, played the part of the Permyaki. In both cases the local populace has never bothered to "learn" the names received from the Romanovs, and keeps on referring to itself as to the Komi.

> "The Komi Permyaki (who call themselves the Komi, as well as "Komi-Mort," "Komi Man," and "Komi-Otir," "Komi People") were known as the Permyaki in Russia before the Revolution [under the Romanovs – Auth.]… According to the data of 1926, the Komi population equals 149,400 people. The language and culture of the Permyaki Komi are very similar to those of the Zyryane Komi… The Permyaki Komi have been influenced by the Russian culture since the XIV century, or, possibly, an even earlier epoch" ([85], Volume 22, page 150).

By the beginning of the XX century, "the Komi Permyaki had been a minor nation … heading towards losing its national identity completely… Over the years of the Soviet rule, the literary language and the alphabet were created" (*ibid*.).

> "The language of the Komi Permyaki … is spoken by some 149,000 people. The literary version of the language came to existence … after the revolution, based on the Inven dialect" (*ibid*., page 153).

Nowadays we are told that it had been exceptionally difficult to make the Komi Permyaki part of the Russian State. Indeed, "the territory of the Komi Permyaki (referred to as 'The Great Perm' in Russian sources) became part of Russia as late as in the XV century" (*ibid*., page 150). In

other words, according to the Romanovian interpretation of the Russian chronicles, Russia as the Horde had only managed to conquer the bitterly resisting Permyaki, or the Komi, in the epoch of the Ottoman = Ataman Conquest, making their empty lands part of the Empire. After that, the "Perm Seal" was included in the 12 coats of arms corresponding to the Empire's main provinces as found on the Russian coat of arms – with much ceremony, one must suppose. The proud title of the "Great Prince of Perm" is supposed to have been inherited by the Czar, or Khan, of Vladimir, Moscow and Novgorod from the hypothetical ruler of the faraway Yegoshikha village – indeed, even the village itself had not existed until the XVII century, as we mentioned above. There had been no traces of the name Perm anywhere in this area until the XVIII century.

This is what we learn about the modern city of Perm: the former village received this proud name in the XVIII century, and it must have been the biggest settlement the Romanovs could find here – not even a town!

> "The city was founded at the site of the former Yegoshikha Village, whose foundation dates to the early XVII century. In 1723 a copper processing plant was built here, and the neighbouring settlement was renamed Perm in 1781 and made centre of the Perm province" (*ibid.*, page 154).

The name "Permyaki" failed to have stuck after the fall of the Romanovs. The local inhabitants had still remembered the former name of Komi (or people from the Kama area). The Soviet Encyclopaedia defines Permyaki as "an obsolete name of the Komi-Permyaki, an ethnic group" ([85], Volume 32, page 517).

Thus, the local populace doesn't identify with the name "Permyaki" and prefers to call itself "Komi." The city of Perm was "fabricated" out of the Yegoshikha Village as late as at the very end of the XVIII century. Why would the famous Great Perm as described in the chronicles be identified as the Komi lands nowadays? This is likely to be erroneous – the modern Komi-Permyaki were supposed to play the part of another nation by the Romanovs. The objective of such a replacement is obvious – the

concealment of what the name Great Perm had really stood for in the XVI, when it had still been a province of the Great Russian = "Mongolian" Empire.

Now we can formulate our reconstruction. The real mediaeval Great Perm as reflected in the chronicles appears to be Southern Germany without Prussia, Austria and Northern Italy.

The old city of Parma still exists in Northern Italy; its name rings very similar to that of Perm. As for Vienna, the capital of Austria, we can find the Cathedral of St. Stefan there – one of the largest in Europe. The very name Germany (GRM unvocalized) is a possible version of the name BJRMA (Biarma), known to us from mediaeval Scandinavian sources ([523], page 197). As we mentioned above, Biarma and Perm are most likely to identify as one and the same thing. Let us also remind the readers that the name Germany also used to transcribe as "Jermanie" in the Middle Ages ([517]; see *Chron5* for more details). Therefore, B-Jarma, or Biarma, and Jermanie (Germany) must all be versions of the same name.

This makes it perfectly obvious why the alphabet of St. Stefan (Stepan) would disappear from the Romanovian history of the Yegoshikha village without leaving a trace. It isn't that the Komi from across the Volga, later dubbed the Permyaki, had failed to learn and keep it, but rather that St. Stephan had invented and taught his alphabet elsewhere – namely, Austria, Germany and Northern Italy, which is why he remains in the memory of the grateful local populace. The huge Cathedral of St. Stefan in Vienna was built in his honour. Thus, St. Stefan, or Stepan, must have taught his new alphabet to the Europeans in the XIV century, which is a truly ancient age in our reconstruction. We must also note that he appears to have been the first Bishop of Perm, hence the title – "Stefan of Great Perm" ([936], Volume 2, page 635).

A propos, could Stefan, or Stepan, have invented the Roman alphabet, which would later propagate across many other countries of the Western Europe used by Latin, a well-respected language of the medics, refined literature and the Catechism, and then declared "mind-bogglingly old" in

the XVII century and attributed to such great authors as Titus Livy as their native language? As a matter of fact, the latter appears to have lived in the XVI-XVII century A.D. The same applies to Julius Caesar as well – a famed "ancient" Roman emperor, whose lifetime cannot predate the XIII century A.D.

The identification of the Great Perm as described in the chronicles as the mediaeval Germany makes one of Karamzin's stories, formerly presumed very odd, perfectly plausible and obvious. Karamzin was following some ancient sources, and apparently failed to understand the facts they would relate at times. He reports the following amazing fact: "The Mongolian expansion continued, and the invaders have reached Perm through the Kazan Bulgaria; many of the Permyaki fled to Norway in fear" ([362], Volume 4, Chapter 2, Column 58). Even a brief glance at the map suffices to realise just how improbable this is, considering the Great Perm to identify as the modern city of Perm on the banks of the Kama. Fleeing to America from those parts would be just as easy; however, if we identify the Great Perm as Germany, everything becomes crystal clear – refugees from Germany could have crossed one of the straits that separates Germany and Scandinavia and ended up in Sweden or Norway.

4.4. The land of Vyatka as described in the Russian chronicles and represented on the XVI century coat of arms of the Horde. The real location of Vyatka

In the Russian coat of arms of the XVI century, Vyatka comes right after Perm (see figs. 14.89 and 14.90). Also, Russian chronicles refer to Yougra, Perm and Vyatka as to neighbouring areas, which is why the Romanovian historians lumped them up together in pretty much the same area when they were striving to erase every trace of the Great = "Mongolian" Conquest of the Western Europe between the Volga and the Ural from documented history and human memory alike – the woody wilderness between the Volga and the Ural. Since we have already identified that

became described in the chronicles under the name of the Great Perm as Austria, Southern Germany and Northern Italy, the historical Vyatka must also be close nearby. This is indeed the case; however, before we demonstrate this, let us enquire about the date and the reason that the Russian city one finds between the Volga and the Ural known as Vyatka nowadays begat its glorious name.

Fig. 14.89. The coat of arms of Vyatka = Spain and Italy on the seal of Ivan the Terrible. Taken from [568], page 160.

Fig. 14.90. The coat of arms of Vyatka = Spain and Italy on the State Seal of the Russian Empire. Taken from [162], page XI.

According to the Encyclopaedia, "Vyatka … was founded by the inhabitants of Novgorod at the end of the XII century as the town of Khlynov … in the XV-XVII century Khlynov, or Vyatka, had been an important trade centre. After the introduction of the Vyatka regency in 1781, Klynov was renamed Vyatka" ([85, Volume 9, page 584). And so we learn that no city of Vyatka had ever existed between the Volga and the Ural – the city in question had been known as Khlynov, and actually mentioned rather often by the Russian chronicles. The name Vyatka is an XVIII century innovation in the present case; apparently, the river that

runs through these parts became known as River Vyatka around the same time, although it could naturally have been known as Vetka before that (the name translates as "branch" or "tributary"), especially considering as how the sounds YA and YE are in a constant state of flux insofar as the Slavic languages and dialects are concerned. The word *"vetka"* is indeed a suitable name for a river, and there are actual rivers called Vetka, Vetlouga, etc.

This is all just fine, but what connexion is there with the historical land of Vyatka as described in the chronicles?

The encyclopaedia also reports that "the land of Vyatka is the area around Upper Vyatka (and also partially the Middle Vyatka) populated by the Udmurts and the Mariy-El and founded by the people of Novgorod at the end of the XII century. Vyatka's main city had been Khlynov, other major towns being Kotelnich, Nikoulitsyn, Orlov and Slobodskoi. In 1489 the Land of Vyatka was joined to the Muscovite Principality. At the end of the XVIII century Vyatka became part of the Vyatskaya Province" (*ibid.*).

"Before the Revolution … Vyatka had been a regional centre, its primary industries being small crafts … The surviving architectural artefacts include the Ouspenskiy Cathedral (1689), Classicist houses of the late XVIII – early XIX century, a gateway, two pavilions and a cast iron fence of the city park done by the architect A. L. Vitberg, who had lived in Vyatka as an exile in 1835-40" ([85], Volume 21, page 114). Therefore, historical artefacts are few and far between in this region.

Were any findings from the epoch of the mediaeval wars that chronicles describe as the famous "Wars against the land of Vyatka" ever made anywhere in the region of the modern Vyatka? None whatsoever – as we can see, the earliest construction that exists in Khlynov, later renamed "Vyatka," is a cathedral dating from the end of the XVII century.

As is the case with the historical land of Perm, we shall have to look for another and more likely candidate, whose coat of arms had adorned the Crest of the Horde, or the Russian Empire, in the XVI century. This is easy enough to do.

Since we are currently concerned with the events of the XV-XVI century A.D., we land in the "antiquity," as our reconstruction suggests. It is therefore perfectly natural for us to turn to the famous "ancient" geographical tractate of Strabon. This gigantic oeuvre is a collection of numerous data concerning the geography of the countries that had been around in the "Classical age," or the XIV-XVI century A.D., as we are beginning to realise nowadays.

Let us turn to the geographical index in the fundamental edition of Strabon's work ([819]). This is what it tells us: "Betica, a region of Iberia; Betius, a town in Iberia; Betius, or Betis (known under the name of Guadalquivir today) – a river in Iberia" ([819], pages 853-854). Iberia identifies as Spain, which brings us to the conclusion that the historical land of Vyatka as described in the chronicles is the mediaeval Spain of the XIV-XVI century.

Moreover, the same geographical index contains the entry about "Vatica, a city in Campagna" ([829], pages 852 and 856). It is also known as Bagli (*ibid.*). We must remind the readers that B and V are often subject to flexion, and that the sound V in many Slavic words and names turns into B in their Westernised versions. Campagna is located in Central Italy, likewise Vatican, whose name also contains the consonant root VTK. Therefore, the "Mongolian" Vatican in Italy is a fitting candidate for the centre of Vyatka as described in the chronicles, whose coat of arms had still been included in the Russian (or "Mongolian") imperial coat of arms in the XVI century.

Apart from the region of Betica (or Vyatka), Strabon also names Vettonia as part of Iberia ([819], page 856). Another mediaeval name that attains a new meaning is that of Helvetia Prima, which we see in the mediaeval maps of the Western Europe, such as the map from Ptolemy's *Geography*, for instance ([1353], see fig. 14.91). The country that we see on this map is Switzerland. The name Helvetia contains a root that is virtually identical to "Vyatka," whereas "Prima" (or "the first") might be related to Perm in some way. The actual name Helvetia might simply stand

for “Gaulish Vyatka” – after all, we see the legend Helvetica upon Swiss coins until the present day. Gaulish Vetica, or Gaulish Vyatka, perhaps? Bear in mind that Switzerland is located between Austria (referred to as Perm in the chronicles), France (Gaul in the chronicles) and Italy = Vatican = Vyatka.

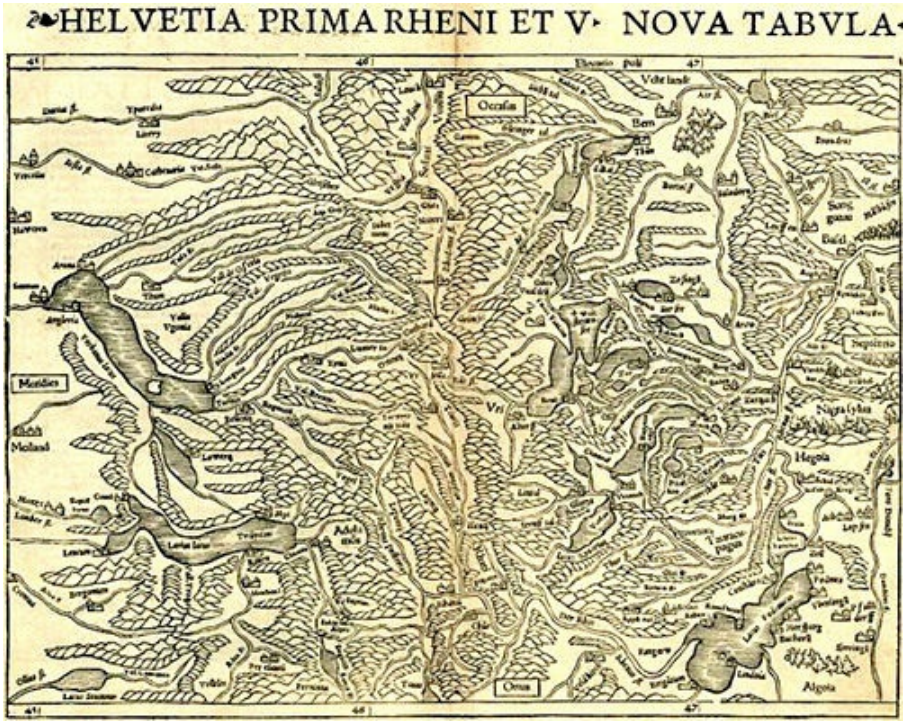


Fig. 14.91. Map of Switzerland ascribed to the “ancient” Ptolemy. From Ptolemy’s *Geography*. Taken from [1353], map 33.

In the XV-XVI century, these “Mongolian” names referred to large territories in the Western Europe that were parts of the Great = “Mongolian” Empire. However, the Romanovian historians and cartographers have subsequently relocated these names to the least populated part of Russia as they were writing the “authorised” history of mediaeval Russia. The local ethnic groups, known as the Komi, had still been illiterate in the XVII century, and therefore didn’t notice a drastic change in the part they played in the ancient history, likewise the great and noble deeds attributed to their ancient ancestors. The Westerners were happy and grateful to get rid of the names that had attained an unpleasant

connotation for them in the Romanovian epoch, and the names of Perm and Vyatka upon the Russian coat of arms had finally ceased to embarrass the Romanovian historians as well as their colleagues from the Western Europe.

4.5. Tver as reflected in the Russian chronicles and represented in the Russian coat of arms in the XVI century

We encounter the name Tver on the official coat of arms of the Great = "Mongolian" Empire of the XVI century (q.v. in figs. 14.92 and 14.93). What city did it refer to? According to our reconstruction, the historical city of Tver identifies as Czar-Grad, or Constantinople on the Bosporus – Tiberias, in other words. See *Chron6*, Chapter 4 for a more detailed account of the above.

Fig. 14.92. Coat of arms of Tver = Czar-Grad on the seal of Ivan the Terrible. Taken from [568], page 160.

Fig. 14.93. Coat of arms of Tver = Czar-Grad on the State Seal of the Russian Empire. Taken from [162], page XI.

For the time being, let us merely state that historians themselves reckon that "Tver had once been regarded as playing the part of the new

Constantinople" ([748], page 478).

Later on, when the Romanovian historians had started their campaign for the creation of a "new" history, they moved the name Tver to the north of Russia from the Bosporus, which had also made the XVI coat of arms a great deal more palatable for themselves and their Western colleagues alike.

Let us remind the readers that the modern city of Tver has no traces of any old fortifications, citadels, royal chambers or indeed any constructions that predate the XVII century, which should tell us that the city had always been part of Russia, located hundreds of miles away from the nearest front line and void of strategic importance. In particular, this means that the modern city of Tver had never been capital of any independent nation conquered by the Empire.

4.6. Pskov = Pleskov = Prussia on the coat of arms of Russia, or the Horde, in the XVI century

It is known that the city of Pskov had also been known as Pleskov once – for instance, Karamzin reports it in [362], Book 4, column 384, geographical index. However, we have already mentioned it several times that the sounds L and R often became confused for one another, and Pleskov must really mean Preskov, or Prussia. Thus, the Western European Prussia was represented in the Russian coat of arms of the XVI century as one of its regions, or an Israelite ("Theomachist") tribe existing as part of the Great = "Mongolian" Empire (see figs. 14.94 and 14.95). This fact is explained by our reconstruction perfectly well.

Fig. 14.94. Coat of arms of Pskov = Prussia on the seal of Ivan the Terrible. Taken from

[568], page 160.

Fig. 14.95. Coat of arms of Pskov = Prussia on the State Seal of the Russian Empire. Taken from [162], page XI.

4.7. The disposition of the twelve kingdoms (tribes) as seen on the XVI century Russian coat of arms in the geographical maps of Europe

Let us indicate the twelve kingdoms, or provinces that we see on the front side of the Great = "Mongolian" Empire's official state seal dating from the XVI century.

In *Chron6* we outline the connexions between these twelve kingdoms and the famous twelve tribes, or columns, of Israel as mentioned in the Bible. We shall end up with the diagram one sees in fig. 14.96. Large numbered dots correspond to the real capitals of the twelve kingdoms, or tribes, that one finds around the imperial bicephalous eagle of the Horde, or Russia. The numeration corresponds to their order in the seal's coat of arms.

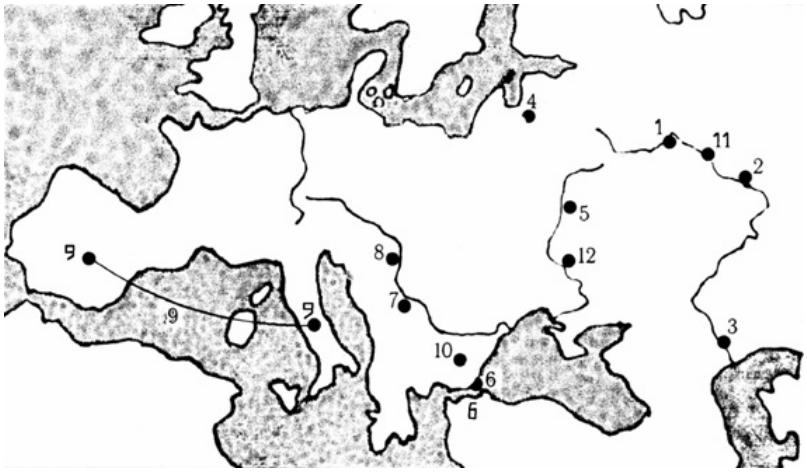


Fig. 14.96. The disposition of the twelve capitals of kingdoms listed on the front side of the State Seal of Russia (the Horde) dating from the XVI century. All of these kingdoms were part of the Great = "Mongolian" Empire in the XVI century. Our reconstruction.

1. Novgorod the Great, including Vladimir and Moscow, or the Vladimir and Suzdal Russia.
2. The Kingdom of Kazan.
3. The Kingdom of Astrakhan.
4. The Land of Pskov = Prussia, North and Central Germany.
5. The Great Principality of Smolensk.
6. The Great Principality of Tver, or Tiberia, with its capital in Czar-Grad, or Constantinople, on the Bosporus.
7. The Great Principality of Yougra = Hungary.
8. The Great Principality of Perm = Germany and Austria.
9. The Great Principality of Vyatka = Spain and Vatican.
10. The Great Principality of Bulgaria.
11. The Land of Nizovsk = Nizhniy Novgorod.
12. The Land of Chernigov.

Fig. 14.96 demonstrates the kingdoms of the Horde (or the Biblical Twelve Tribes) to be grouped in a particular way, excepting the last two that were added to the coat of arms after the "etc."

The first group is comprised of the Volga kingdoms, namely, Novgorod the Great, Kazan and Astrakhan.

The second group is the West of Russia: Pskov, or Pleskov (Prussia)

and Smolensk = White Russia or Blue Russia.

The third group is the West and the South of Europe – Czar-Grad, or Constantinople, Hungary, Austria, Spain, Italy and Bulgaria.

The fourth group is comprised of two more Russian principalities – Nizhniy Novgorod and Chernigov.

Thus, the official XVI century coat of arms of Russia, or the Horde, really reflects a large part of the Great = "Mongolian" Empire. The only lands missing must be the poorly developed areas in the Far East and the West, including the American territories, q.v. in *Chron6*. All of the above is in good correspondence with our reconstruction.

4.8. The Romanovian coat of arms from Korb's diary

In fig. 14.81 we represent the state coat of arms dating from the Romanovian epoch, which already dates from the end of the XVII century (see [162], page XI, section entitled "Coats of Arms of the Russian Cities: a Historical Description"). Here we see quite a few more coats of arms as compared to the imperial "Mongolian" crest of the XVI century.

In particular, we see a number of mysterious kingdoms and principalities – Udorian, Condian and Obdoran.

Apart from that, we se the principalities of Iberia and Cartalina. The latter is most likely to identify as Georgia, which makes Iberia identify as Spain.

We are by no means trying to say that Spain had still been part of the Russian Empire at the end of the XVII century, it's just that the Romanovs have adopted the old coat of arms from the epoch of the Horde, which had contained the crests of all the faraway kingdoms that Russia had owned as the Horde in the XV-XVI century.

This "Mongolian" coat of arms is likely to be more detailed than the one discussed in the previous section.

This is why we see such famous kingdoms as Sveia, or Sweden, q.v. in fig. 14.97. Next we have the Iberian Kingdom, or Spain, q.v. in fig. 14.98, followed by the Kingdom of Yougoria, or Hungary, then Bulgaria, and

finally Perm, or Austria.

Fig. 14.97. Coat of arms of Sweden (Sveia) on the State Seal of the Russian Empire dating from the XVII century. Taken from [162], page XI.

Fig. 14.98. Coat of arms of Iberia (Spain) on the State Seal of the Russian Empire dating from the XVII century. Taken from [162], page XI.

Let us return to the three new names in the "Mongolian" coat of arms – the Oudorian, Condian and Obdoran principalities, or kingdoms. Let us once again turn to Strabon, the "ancient" author who must have lived in the XVI-XVII century, as we are beginning to realise nowadays.

4.9. The British Isles = England or the Isle of Crete as the Cantian island on the coat of arms of Russia, or the Horde

Let us begin with the Candian kingdom (see fig. 14.99). It appears that Cantius is the old name of Kent, the famous mediaeval kingdom on English territory ([819], page 876). This is where we end up if we cross the English Channel coming from the Continent – Kent can be regarded as a "gateway to England."

Fig. 14.99. Coat of arms of the Kingdom of Candia (England or the Isle of Crete) on the State Seal of the Russian Empire. Taken from [162], page XI.

Fig. 14.100. Fragment of a map of Greece dating from the XVIII century. The map was manufactured in Amsterdam. The year of its compilation is not indicated anywhere on the actual map. Carte de la Grèce. Par G. de l'Isle de l'Academie R. des Sciences et I. er Geog. du Roy. A Amsterdam Chez R. & I. Ottens Geographes.

Fig. 14.101. Fragment of a map of Greece dating from the XVIII century: a fragment showing the Isle of Crete, which is called "Candie" here.

As we already mentioned in the section about the foundation of the European capitals and their chronology, Russian sources had retained the memory of a certain Candian Island, presumably situated either in the Mediterranean or the Atlantic Ocean, up until the XVII century. Apparently, the Mediterranean and the Atlantic had still occasionally been regarded as a single body of water in that epoch. This implies that the Candian Island is simply Britain (Isle Cantius, or Isle of Kent).

It is possible that in the XV-XVI century the entire Britain had been referred to as Cantius by the "Mongolian" Khans, or the Czars of the Great Empire. A propos, the Archbishop of Canterbury, or Kent, is still considered Head of the Church of England – thus, Russian ecclesiastical sources may still have referred to the entire Britain as to Kent, or Candius, in the epoch of the Horde, which became reflected in the coat of arms of the Great = "Mongolian" Empire.

Let us briefly quote an encyclopaedia entry on Kent: "Canterbury is a town in the South-East of England (County Kent)… After the Anglo-Saxon conquest of Britain the city became capital of the Kentish Kingdom. At the end of the VI century A.D., the country's oldest abbey was founded here, and a bishop appointed. Kent becomes the residence of the Archbishop of Canterbury around this time – head of the Catholic Church until the XVI century, and the Head of the Church of England ever since. The English Gothic style is represented widely in the architecture of Canterbury" ([85], Volume 20, page 528).

Thus, we have Gothic architecture in Kent. As for the identity of the Goths, in *Chron6* we give a detailed account of why we believe them to have been the Cossacks.

Further also: "Kent is a county of Great Britain, in the South-East of England, next to the Straits of Calais… Historically, Kent had been populated by the Belges [the Volgari, or the Bulgarians? – Auth.]. In the I

century A.D. Kent was conquered by the Romans. The region of Kent had been the most Romanised part of Britain as a Roman province. In the middle of the V century it was conquered by the Germanic tribe of the Utes, who had founded their kingdom here. In the 780's Kent had been part of the Anglo-Saxon Kingdom of Mercia, and then Wessex (from the IX century and on). After the baptism of the Kentish kings in 597, Kent became the most important stronghold of Catholicism in the country" ([85], Volume 20, page 527).

It is possible that the name Utes really refers to the same old Goths, whereas Mercia is simply a "marine country," or the entire Great Britain. Wessex may be a derivative of "Messex," since the scribes were often prone to confusing W and M. The double S often represented the sound SH in mediaeval texts, which would make the word Messex read identically to Meshech, the name of a legendary Biblical patriarch that was also associated with the Muscovite kingdom. This fact is known quite well, and we relate it in detail in *Chron5* and *Chron6*.

However, the island of Candia can be found in the actual Mediterranean (also formerly known as the White Sea) on a number of old maps – it is the Isle of Crete. This is how it is referred to on the map entitled "Turkey in Europe," dating from 1714 and compiled by John Senex from the information provided by the Royal Societies of Paris and London. One of the map's copies is kept in the archive of the Belgrade Museum in Serbia; this is where A. T. Fomenko saw it in 1997. The Isle of Crete is called Candia in this map, likewise the capital of the island. The name Crete is altogether absent.

Let us also point out that the Mediterranean had explicitly been referred to as the White Sea in certain mediaeval sources. For instance, the *Notes of a Janissary*, which were presumably written in the XV century by a janissary from Ostrovitsa called Konstantin Mikhailovich ([424]). These notes are also known as the "Turkish Chronicle."

4.10. Obdora in the Russian coat of arms and the "ancient"

Abdera in Betica, Spain

Romanovian historians claim that the principality of Obdora as represented on the Romanovian coat of arms, q.v. in fig. 14.102, is some area in the North-East of Russia, where the mediaeval principalities of Perm, Vyatka and Candius are presumed to have been located ([162], page 29, article entitled "Territorial Coats of Arms: Heraldic Basics."

Fig. 14.102. Coat of arms of Obdora (the city or region of Betica in Spain; alternatively, Abdera in Thracia (France) on the State Seal of the Russian Empire dating from the XVII century. Taken from [162], page XI.

We already covered Perm, Vyatka and Candius, which must identify as a number of well-known Western European countries.

However, in this case the mysterious "Mongolian" Obdora must also be located somewhere in the West or the South of Europe. Let us turn to the "ancient" Strabon once again.

We find numerous mentions to the city of Abdera in Betica, or Spain, as we now realise. We also find Abderes in Thracia ([819], page 837). In this case, the mysterious Obdora from the State Russian, or "Mongolian" coat of arms shall identify as a city or a whole province in Spain or Thracia – or, possibly, France, if we are to recollect that it had also been known as Thracia at some point.

4.11. The mysterious Oudoran principality on the Russian coat of arms and River Odra in Germany

Romanovian historians cannot indicate the Principality of Oudora

anywhere on the crest of mediaeval Russia (see fig. 14.103).

Fig. 14.103. Coat of arms of Oudora (the lands adjacent to River Oder in Germany and Poland) on the State Coat of Arms of the Russian Empire dating from the XVII century. Taken from [162], page XI.

In the seal from Korb's diary (fig. 14.81) its coat of arms can be seen in between those of Yaroslavl and Condia.

In the Imperial coat of arms, the crest of Oudora neighbours with Pskov and Smolensk on the third shield in the top row of six shields (see fig. 14.104).

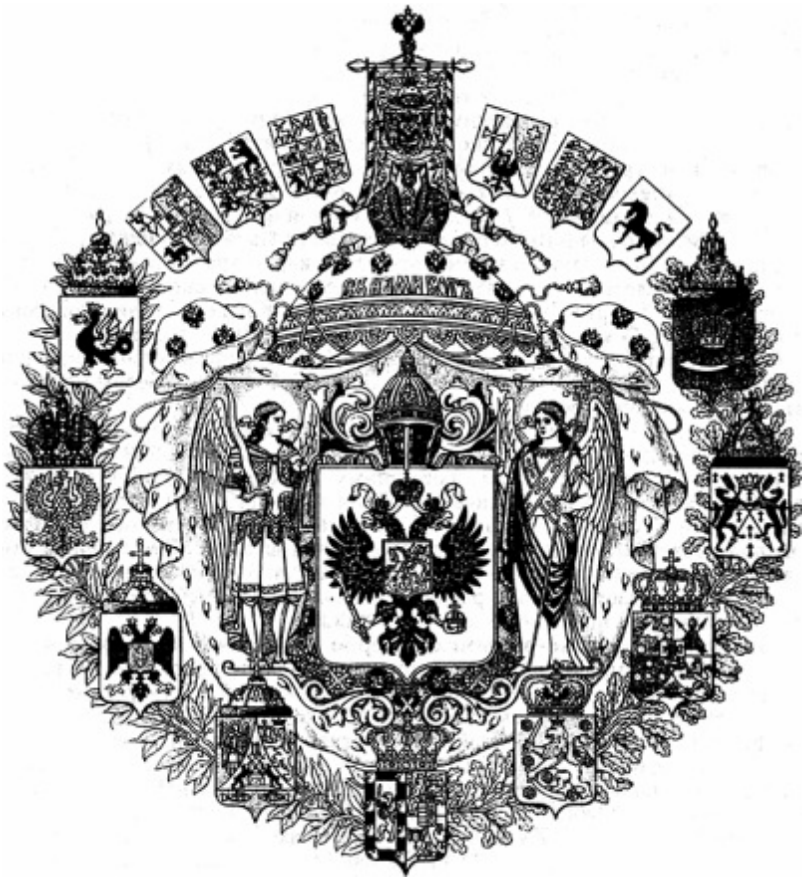


Fig. 14.104. Full coat of arms of the Russian Empire in 1882-1917. Taken from [622], page 542. See also [134], page 132.

At the very bottom we see the Oudoran coat of arms; Pskov's is in the centre, and Smolensk's is on the left.

All of the above leads us to the suggestion that the "Mongolian" lands in question are the territories adjacent to River Odra, which is where we find the border between Poland and Germany nowadays.

4.12. Our reconstruction

Let us formulate our idea, which is expounded further in *Chron6*.

1) In the second half of the XVI century a rebellion started in the Western Europe; it is known to us nowadays as the Reformation. The rebellion had been political rather than ecclesiastical, and its objective had been the independence from the rule of the Great = "Mongolian" Empire.

2) The Czar, or the Khan of the Horde regnant in the epoch of these dramatic events became reflected in many chronicles under a variety of names, such as Ivan the Terrible, Charles V (or simply "The Fifth King," and Nebuchadnezzar, king of Assyria and Babylonia as described in the Bible.

3) The Great Czar, or the Khan of Russia (the Horde) did not manage to maintain the integrity of the Great = "Mongolian" Empire in the XVI century. A great strife began at its very centre, as the books of Esther and Judith are telling us. The Empire fragmented as a result. In the XVII century the Western Europe became independent from the Empire. However, this had not been sufficient, since the reformers had been well aware that the strife wasn't permanent, and that the Empire was likely to attempt another expansion. In order to prevent this, they needed to drive a wedge between the two most powerful parts of the former Empire – Russia, or the Horde, and the Ottoman (or Ataman) Empire. This was done by the pro-Western dynasty of the Romanovs. They started a series of wars with Turkey. The Western European rulers, who had just become

independent and were doing their best to maintain independence, managed to draw a breath.

4) The rights of the new dynasties that had just come to power as a result of the reformation demanded justification. This, as well as the euphoria that followed the liberation from the Scythian yoke, had served as the primary cause for re-writing history – this process wasn't advertised too much, but went on in the most intense manner imaginable in the Western Europe of the XVI-XVII century. The Romanovs had instigated a similar process in Russia. Thus, history in general splits up in two parts – before and after the XVII century. The former became distorted to a great extent; the primary motivation for it had been to get every trace of the Great = "Mongolian" Empire and Russia as the Horde. The exhilaration about final liberty from the Great = "Mongolian" Empire had been truly great, and its wave rolled over the entire Western Europe, some of the echoes surfacing as late as in the XIX century. A minor, but illustrative detail is the map of Europe that was published in England in 1877, q.v. in figs. 14.105 and 14.106. The map is kept in the British museum; one of its reproductions was included into the fundamental atlas entitled *The Art of Cartography* ([1160], pages 337-338). Russia is represented as a gigantic repulsive kraken that looms over Europe; the graphical allegories for all the other European countries are much more attractive. This agitprop tradition can be traced to certain mediaeval Western European stereotypes known to us from the *Chronicle* by Matthew of Paris, for instance ([1268]; see *Chron4*, Chapter 18:17). Matthew had used the entire weight of his authority to claim that "the Mongols and the Tartars only drink water when they can get no fresh blood" ([722], page 240).

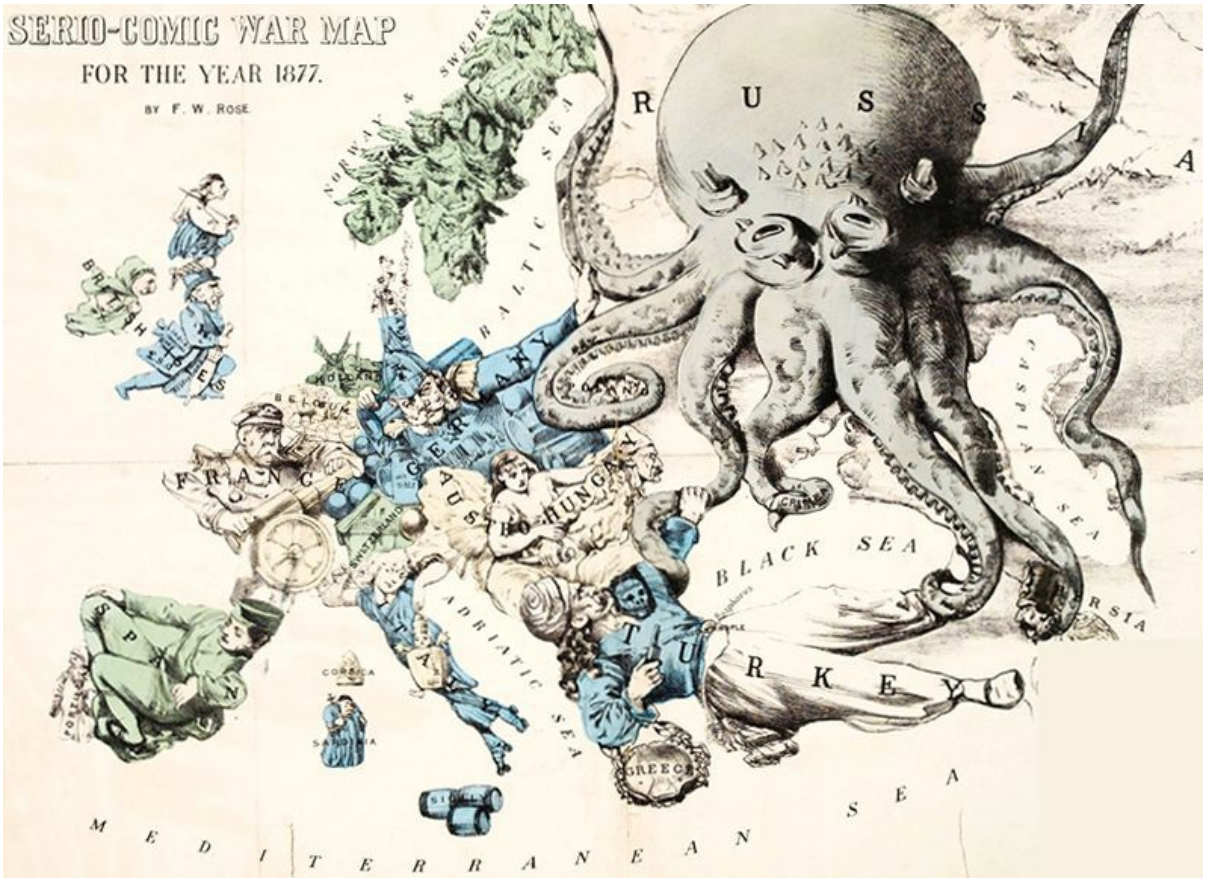


Fig. 14.105-106. Map of Europe published in Britain in 1877. Russia is drawn as a repulsive octopus that reaches its tentacles towards the civilised nations of Europe and Asia, intending to devour them. As we realise nowadays, this fear of Russia from the part of the Western Europe goes a long way back in history. According to the commentary, "The Octopus – Russia – forgetful of the wound received in the Crimea, is stretching out its tentacles in all directions … [in reference to the Crimean War fought in the middle of the XIX century – Auth.]." Taken from the *Art of Cartography* atlas ([1160], pages 337-338).

5) A large-scale campaign for the editing of the ancient chronicles commenced in the XVII century, when the new "authorised" version of history was replacing the old. The most blatantly "heretical" chronicles were destroyed, likewise the more "radical" versions of the Bible, while others were re-written. Freshly written literary works became declared "ancient" and therefore of great authority. Unpleasant and embarrassing events became dated to phantom epochs in the distant past, and some of the key terms have altered their meanings as a result, such as

“Catholicism,” “Empire,” “The Reformation,” and so on. The events of the pre-XVII century epochs have therefore become distorted to a large extent by the XVII-XVIII century editors, and are extremely difficult to reconstruct nowadays.

5.
The old coat of arms of Yaroslavl depicting a bear holding a Cossack pole topped by an Ottoman crescent. These poles were considered a symbol of power all across Europe up until the XVII century

We have already seen the Ottoman, or Ataman crescent on many ancient Russian coats of arms. This isn't quite as obvious nowadays, owing to the second historical and geographical reform launched by the Romanovs at the end of the XVIII century. The usurpers also instigated a second wave of mass renaming, which had concerned urban and regional coats of arms in particular. As a result, the Ottoman (Ataman) crescents vanished from the Russian coats of arms. We already mentioned the first Romanovian renaming plague that had struck Russian history in the XVII century. Apparently, it had not been sufficient, and so the Romanovs decided to finally streamline Russian history, polishing it off, in a way. Pay attention to the fact that many Russian coats of arms were re-introduced around 1781 and often also modified rather drastically, q.v. in the section on the coats of arms of the Russian cities above (*Chron4*, Chapter 10:2; also [162]). One must also point out the disappearance of the Ottoman (Ataman) crescent from the coat of arms of Kostroma.

The above cannot fail to make one wonder about Yaroslavl's old coat of arms as reconstructed within the framework of our theory. Nowadays the bear is holding a poleaxe on its shoulder, but one must remember that this version of the crest was only introduced in the second half of the XVIII century, namely, in 1777 ([409], page 10). An older drawing of the coat of arms of Yaroslavl is known to us from the "National Almanac" compiled in 1672. "The city coat of arms of Yaroslavl … depicts an erect bear that

holds a protasan on the right shoulder" ([409], page 9). In 1692 this drawing was used in the making of the principality seal accompanied by the legend "Royal Seal of the Principality of Yaroslavl." Historians claim that this version of Yaroslavl's coat of arms only dates from the XVII century; however, they admit that the design was based on folk tradition traceable all the way back to the foundation of Yaroslavl ([409]). We shall shortly see just why historians are so reluctant to recognise the version of the coat of arms with the protasan-carrying bear as being much older than the XVII century.

What is a protasan, actually? Let us take a look at an old drawing of the Yaroslavl coat of arms taken from the Great Seal of State dating from the XVII century ([162], page XI; see fig. 14.81). The drawing comes from the diary of Korb, which is known well enough. We can see the bear hold a pole topped with a crescent (see fig. 14.107). A protasan is therefore a spear-like construction where the spearhead is replaced by a crescent. Moreover, it turns out that the pole of a protasan would usually be decorated in some way: "painted and upholstered in silk or velvet" ([85], Volume 35, page 111). And so, according to the above description, protasans were completely identical to the famous Cossack *bunchuks*, which were likewise adorned and had crescents on their ends. The *bunchuk* is presumed to be a purely Turkish symbol nowadays – however, one finds it on the crest of the Yaik Cossacks, for instance (see fig. 10.7). Consequently, the *bunchuk* had been the state symbol of the entire Great = "Mongolian" Empire, and not just its former Ottoman part. Moreover, we learn that bunchuks with crescents, or protasans, had been used as a symbol of power up until the XVII century. We learn of the following: "the protasan had been used as a weapon … used by the bodyguards of the feudal lieges in the Western Europe up until the XVII century. In Russia, protasans were used by bodyguards in the XVII century, and in the XVIII century the protasan eventually transformed into a ceremonial weapon worn by officers of high rank, losing its utility as a combat weapon" ([85], Volume 35, page 111).

Fig. 14.107. Coat of arms of Yaroslavl on the State Seal of Russia dating from the XVII century. A bear with a protasan, or the Ottoman crescent on a long pole. Korb's diary. Taken from [162].

All of the above is in perfect correspondence with our reconstruction. The Ottoman, or Ataman *bunchuks* with crescents had indeed symbolised royal power in the Great = "Mongolian" Empire, all across its vast territories, which had at some point included Western Europe in particular. It is perfectly obvious that the bear on the crest of Yaroslavl should have initially been drawn holding a protasan, or a Cossack *bunchuk* topped with an Ottoman = Ataman crescent. The Machiavellian transformation of the protasan into a poleaxe took place under the Romanovs, and rather late, at that – already in the XVIII century. The reason why they did it is right out there in the open – the usurpers were methodically destroying whatever evidence of the fact that the Ottoman = Ataman conquest was launched by the Horde, or Russia, had still remained intact by that time.

Actually, the Great Seal of State from Korb's diary contains yet another distinctly visible Ottoman (Ataman) crescent, which can be found in the coat of arms of Byeloozero (see fig. 14.108). The latter happens to be a historical Russian city situated to the north of Yaroslavl. What we see is obviously a constellation of old crests with crescents upon them around Yaroslavl – the actual city of Yaroslavl has one on its crest, likewise its neighbours, such as Kostroma and Byeloozero.

Fig. 14.108. The Byeloozero coat of arms on the State Seal of Russia dating from the XVII century. Ottoman crescent with a cross (or a star). Korb's diary. Taken from [162].

6.
The “ancient Olympus” and Russia as the Horde in the XIV-XVI century

6.1. Kronos and other Olympian deities of the Western Europe

As most of us were getting acquainted with the Classical mythology for the first time as children and adolescents, it was instilled into our heads that the gods of the ancient Greece had presumably lived in times immemorial, upon the mountain of Olympus in Greece. The representatives of the pantheon in question are the protagonists and participants of a great many poems and legends declared “ancient” nowadays – Kronos, Zeus, Athena, Aphrodite and many other powerful deities formerly worshipped by the Greeks.

Let us turn to the *History* by John Malalas, a prominent Byzantine historian of the Middle Ages ([938], [338] and [503]). Apparently, Malalas is of the opinion that Kronos, Zeus and other “ancient” Greek deities had started their divine careers as the first kings of Assyria, or the first Czars of Russia, as we realise nowadays – namely, the Russian Czars of the XIV century: Ivan Kalita, or Caliph, Georgiy Danilovich, and their numerous descendants.

This is what John Malalas reports: “The very tribe of Shem that had been in command of Syria, Persia and many other Oriental lands traces its ancestry all the way back to the first son of Noah, a giant named Kronos, named thus by his father Damius … He had been of formidable strength, which became famous even before he became king… And he had reigned over Assyria for many a year … fierce and fearsome in battle had he been, showing no mercy” ([338], page 24; also [503], pages 195-196).

Malalas proceeds to report that the wife of Kronos had been known by the name of Semiramis or Area, or Ira/Irene. The children of Kronos were

called Zeus, Nin and Ira ([338], page 24; also [503], page 196). We see several references to the same female name of Irene, or Ira. Zeus had also been known as Pik and Diy ([503], page 196). The son and heir of Zeus, or Pik, had been known as Velon ([338], page 25). According to our reconstruction, the first Assyrian Czars had been the Khans, or the Czars of the Horde, or ancient Russia; they lived in the XIV century. In particular, Ivan Kalita = Caliph, also known as Batu-Khan, became reflected in a number of chronicles as Kronos, the Olympian deity.

Let us return to the name Diy, which had belonged to the Olympian god Zeus according to Malalas, as well as an Assyrian king ([503], page 196). We know of no such name nowadays, but there is evidence that suggests that it had once been used, in Russia at least. One might recollect the large village that still exists near Yaroslavl called Diyevo Gorodishche (the name translates as Diy's settlement); it is presumed to have been founded in the XV century (see [409], page 66). The village had initially been a fortified settlement. We can thus see that the name Diy was not invented by the Byzantine author Malalas, and that its traces can still be found in Russian toponymy. Apart from that, the name "Diy" could be a derivative of the Russian word "deyu," which translates as "I make," "I create," etc. The word "theos," or "deos" ("god") has got similar origins, being the creator of the world.

John Malalas gives an in-depth account of the Western campaign launched by Kronos, aka Ivan Kalita, aka Batu-Khan, and tells us about a number of important new details: "Kronos left his son Pik in Assyria, likewise his wife Area, also known as Semiramis, and marched forth towards all the Western lands that had no kings to rule them, leading an enormous army … and Botiu had remained in the West, ruling over the entire land thence" ([338], page 25). The word "Botiu" strikes one as odd initially, but it is most likely to be a variation of the name Batu that the commentators failed to recognize as such.

Thus, according to Malalas, Kronos, King of Assyria, also known as Ivan Kalita and Batu-Khan, who had later transformed into the Olympian

god Kronos in numerous "ancient" poems and legends, did not return from his campaign, having founded a new capital in the West. Apparently, during the first years, when communications had not yet been developed to a sufficient extent, the Russian Czar, or Khan, was finding it very difficult to rule over the distant Western provinces from his capital on the Volga, Novgorod the Great. John Malalas specifies that the Western capital of Kronos, King of Assyria, had been in Italy ([338], page 26; also [503], page 196). This makes it instantly clear to us why the residence of the Holy See is called the Vatican – even N. A. Morozov mentions that the name Vatican translates as "Batu-Khan" ([547]).

We feel obliged to remind the readers that the Scaligerian chronology misdates the campaign of Batu-Khan = Ivan Kalita = Kronos the Assyrian to the XIII century, which is a hundred years off the mark. Once we turn to the history of Vatican in the XIII century, we learn of the most amazing fact – it turns out that right at the beginning of the XIII century Pope Innocent appears on historical arena – the name translates as Ivan-Khan! He is reported to have been a secular ruler of the entire Europe apart from being the Holy Pontiff (see fig. 14.109). The whole of Europe had simply paid tribute to him: "Innocent had been an extremely ambitious and vain person… Innocent III managed to gain control over not only the episcopate, but secular rulers as well. He became the sovereign of vast territories in Europe – the kings of Scandinavia, Portugal, Aragonia and England, likewise the rulers of Serbia and Bulgaria, recognised him as their liege, and paid him large tribute. Other countries had also paid St. Peter's fees [once again, a tax that went to Innocent, or Ivan-Khan – Auth.], and were forced to bear with the Pope meddling in their affairs of state… He was assisted by a perfectly organised administrative and fiscal agent framework. The Curial Council and legates sent to every country in Europe had controlled the implementation of the Papal orders" ([492], page 124).

Fig. 14.109. Mediaeval portrait of Pope Innocent III (or Ivan Calita (Caliph), also known as Batu-Khan, according to our reconstruction) on Rafael's fresco entitled "Dispute." Mark the Slavic features of the Pope. Taken from [713], pages 334-337. See also [402], page 125.

Let us also ponder the name "Curial Council." The Latin word *"curia"* stands for a confederation of ten clans ([85], Volume 24, page 99). The Russian word *kuren*, used by the Cossacks historically, means pretty much the same thing and also sounds similar, which makes the Latin word likely to derive therefrom. The actual "ancient" division of the Roman populace into curia must have been introduced after the Great = "Mongolian" Conquest of Europe in the XIV century, and by none other than Ivan Kalita = Batu-Khan the Assyrian = Pope Innocent.

It also turns out that Ivan-Khan, or Innocent, had been "the mastermind of the Fourth Crusade [which had resulted in the fall of Constantinople – Auth.], the foundation of the Latin Empire on Byzantine territory and the universities of Paris and Oxford. The emerging new monastic orders had brought fourth a new era in mediaeval Christianity. The transformation of the Apostolic Capital [or Vatican, aka the House of Batu-Khan – Auth.] … into one of the most powerful financial powers in Europe is also credited to Pope Innocent III" ([402], page 125). Let us remind the readers that, according to our reconstruction, the word Order (*Ordo*) is also a derivative of the Russian word for "horde," *"orda."*

Our reconstruction gives us an altogether new perspective of the Pope's endeavours. They came in the course of the actual Great = "Mongolian"

Conquest of the Western Europe by Batu-Khan = Kronos the Assyrian = Pope Innocent. We see the introduction of a new clan organisation system – the *curia*, or the *kureni*, the foundation of Vatican, or the residence of Batu-Khan in Italy – his Western capital, the state-sponsored construction works all across the Western Europe and so on.

It is also most likely that Innocent III = Ivan Kalita had not been buried in Moscow, but rather in Egypt, q.v. fig. 14.110.

Fig. 14.110. Another photograph of the headstone made in the XVII century as a replica and found at the "sepulchre of Ivan Kalita" in the Arkhangelskiy Cathedral of the Kremlin in Moscow. We made this photograph in April 2002, with different lighting as compared to another photograph of the same headstone that we reproduce above, in fig. 14.11. One can clearly see that even the inscription found on the Romanovian replica did not evade the attention of the censors. The authentic sepulchre of Ivan Kalita (Caliph), also known as Batu-Khan, is most likely to be on the Royal "Mongolian" cemetery in Egypt, on the Pyramid Field, or in Luxor.

A propos, one cannot fail to note that the very physical type reflected in the portrait of Pope Innocent III, q.v. in fig. 14.109, is dramatically different from that of all the other Popes, obviously his successors. Innocent's cheekbones are typically Slavic, and he also wears a long beard.

Let us however return to the description of the Great = "Mongolian"

Conquest as rendered in the Chronicle of John Malalas, who reports that after the troops of Kron had left Assyria and marched Westward, his son Zeus remained in charge of affairs at home. This historical personality had eventually transferred into the legendary image of the Olympian god Zeus. His duplicate in the Russian version of history bears the name of Simeon the Proud – the son of Ivan Kalita. A while later, Simeon, or Zeus, joined his father in the West and also stayed there to reign. The Assyrian, or Russian, throne, soon went to Nin, the second son of Kronos.

The name Nin appears to be a slight corruption of Ioann/Ivan/John. Malalas must be referring to Ivan Ivanovich Krasniy ("The Red"), the second son of Ivan Kalita = Kronos the Assyrian = Batu-Khan, who had indeed ascended to the throne after the "mysterious disappearance" of Simeon the Proud (according to the learned historians, he had expired of plague). According to Malalas, Simeon the Proud (aka Zeus and Pik) did not die of any plague, having moved to Italy instead, and ruled there as the successor of his father for many years ([338], page 26; see also [503], page 196).

Malalas describes Western Europe of that epoch as a wild and largely uncultivated land, without so much as towns and cities: "There had been neither cities, nor fortifications in the Western lands – just a few nomadic descendants of Japheth living here and there" ([338], page 28). It appears as though in many parts of the Western Europe the people had still maintained a very primitive lifestyle, neither building cities, nor even making fortifications of any kind. Malalas is therefore of the opinion that Kron the Assyrian (who apparently identifies as Batu-Khan, or Ivan Kalita), may have had the Western lands all but fall into his hands.

We also encounter an interesting reference to the "ancient" Diodorus made by Malalas – it concerns the burial site of Zeus (Simeon the Proud?) on the Isle of Crete. He was buried in a temple erected specifically for that purpose:

> "And his sons had erected a temple in memory of his father, and they laid him into

a casket on the Isle of Crete; the coffin exists to this day" ([338], page 29; also [503], page 196).

It is possible that some remnant of the tomb of Zeus, or Simeon, had survived until our day and age. This issue is worth of a further study.

It becomes clear why the Isle of Crete had formerly been known as Candia, which is the name we discuss above. It was present on certain maps up until the XIX century – see the map in fig. 14.101, for instance. The reason might be that the name Candia derives from Khan Diy. According to Malalas, this name had been worn by Zeus, or Simeon the Proud, a Russian Great Prince. The old name of the island implies Zeus, of Diy, to have been a Khan, which is in perfect correspondence with our reconstruction.

Malalas also mentions other descendants of the Assyrian King Kronos = Ivan Kalita (Caliph), such as Hermes, etc. All of these "ancient Greek deities" had once been kings of Persia or Assyria according to Malalas, or the Russian Czars (Great Khans) in our reconstruction. They had reigned in Italy, Egypt and other countries that had been under the rule of Assyria, or Russia, in the XIV-XVI century ([503], page 196).

Our reconstruction makes everything crystal clear. Malalas is telling us about the first Czars of the Great = "Mongolian" Empire, who had reigned in Russia, or the Horde (also known as the Biblical Assyria) ever since the XIV century. It is natural that the inhabitants of all the lands owned by the Horde had regarded the Khans as their mighty lords and rulers. Later on, in Greece and other warm countries on the coast of the Mediterranean, the memories of the former Assyrian, or Russian, rulers, transformed into myths of mighty gods that had lived on the faraway Mount Olympus, tall and misty, from whence they cast their thunderbolts (fired cannons), making the rebels tremble in fear. They would also occasionally visit their worshippers in the human form, take mortal concubines and sire demigods. The latter had subsequently reigned on the behalf of the "authentic Greek gods" in the beautiful "ancient" Hellas, Italy, Gaul, Egypt

and so on.

Let us also point out that the name Ira, or Irene (Irina) had really been common among the wives of the first Assyrian rulers (subsequently deified). There is a possible connexion with the Temple of St. Irene in Constantinople.

6.2. The name Irina reflected in the historical toponymy of the Great = "Mongolian" Empire

The oldest temple in Czar-Grad had been known as the Temple of St. Irene, q.v. in *Chron6*. The name Ira, or Irene, obviously became reflected in the toponymy of the regions that had been directly related to the Great = "Mongolian" Empire – Ireland, Iran (Persia) and so forth. Let us also remind the reader that the name Persia is a version of the name Prussia, or White Russia, according to our reconstruction. We must also point out the fact that the wife of Yaroslav the Wise was called Irina ([404], page 264). Our reconstruction identifies Yaroslav as Batu-Khan, Ivan Kalita and John the Caliph. This is why we believe it likely for the name of his wife to have been immortalised in the names of places that had once been part of the Great = "Mongolian" Empire.

And now for a rather surprising fact. It turns out that the name Irina had been borne by the mother of the Biblical King Solomon, or the wife of the Biblical King David. Let us turn to the famous Gennadiyevskaya Bible, allegedly dating from 1499 (more precisely, a photocopy thereof that was published in 1992 – see [745]). In the first lines of the Gospel according to Matthew we read that "King David begat Solomon from Irina" ([745], Volume 7, page 15; see figs. 14.111 and 14.112). Could this very Irina be represented by the mosaic from Hagia Sophia in Czar-Grad that we reproduce in fig. 14.113? This would be more than natural, since, according to our reconstruction, the Biblical King Solomon identifies as the famous Ottoman, or Ataman Sultan Suleiman the Magnificent, who is also known as the XVI century "restorer" of Hagia Sophia. According to

our reconstruction, he didn't "restore" anything – he built the temple (see *Chron6*, Chapter 12).

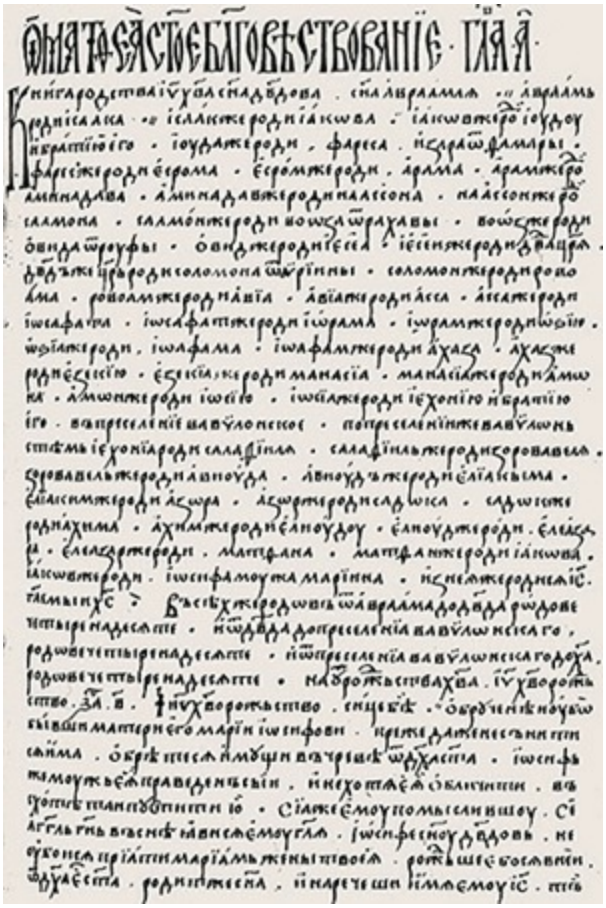


Fig. 14.111. The first page of the Gospel according to Matthew in the Guennadievskaya Bible allegedly dating from 1499. Taken from [745], Volume 7, page 15.

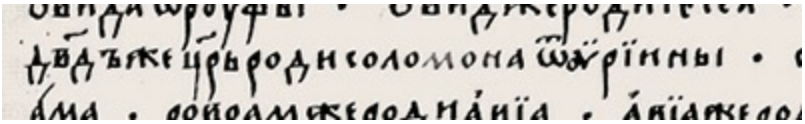


Fig. 14.112. Photograph of the first lines of the Gospel according to Matthew in the Gennadievskaya Bible allegedly dating from 1499. The wife of David and mother of Solomon is explicitly called Irina. Taken from [745], Volume 7, page 15.

Fig. 14.113. Empress Irina. Mosaic from the Cathedral of Hagia Sophia. Is it the same woman as the wife of David and the mother of the Biblical Solomon (Suleiman the Magnificent), according to the Gennadievskaya Bible? Taken from [1123], page 36.

This fragment of the Gennadiyevskaya Bible must have really sounded heretical to the meticulous XVII century editor, who had done his best to make the name Irina contrast the neighbouring names of David and Solomon as little as possible. As one sees in fig. 14.112, a small circle of O has been put in front of the name's first letter; this would transform the sound from I to OU. Old Russian texts, such as the Gennadiyevskaya Bible, used to transcribe the letter U as either the handwritten Greek γ, or a combination of two letters, O and U (оу). The letter that stands for the sound I is called *"izhitsa"* (ѵ), which looks very much like γ; however, it needs to be preceded by an O to sound as "OU." The missing letter was happily provided by the editor. Let us emphasise that it is obviously a later subscript, since the "alleged letter оу" isn't transcribed in this odd a manner anywhere else in the Gennadiyevskaya Bible. Moreover, there are two horizontal strokes over the *izhitsa* (see fig. 14.112), which is a diacritic sign used in cases when the letter stands for the sound I exclusively, and never used in combination with the оу at all.

What does the modern Synodal translation say? Could it have preserved the name Irina? Obviously not – the modern translation is rather oblique, and goes like this: "King David begat Solomon from one of Uriah's kin"

(Matthew 1:6). See fig. 14.114 for the Church Slavonic original.

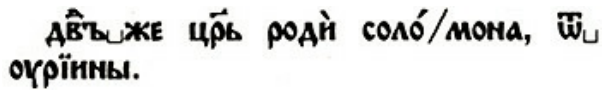


Fig. 14.114. Quotation from the Ostrog Bible (Matthew 1:6).

The editors went even further here, having transformed Irina into an anonymous relation of Uriah, a male. Apparently, they didn't count on the old text of the Gennadiyevskaya Bible to fall into too many hands, presuming that no one shall ever bother too hard about trying to decipher the real name. This is the way the ancient history was "amended" – slyly and succinctly; the "amendments" later became presumed to have been in the text from the very beginning.

The above quotation was taken from the genealogy of Jesus Christ, which is what we find in the beginning of the Gospel according to Matthew. This genealogy also ties the Gospels to the Old Testament chronologically, placing them at the very end of Biblical history. Another fact that needs to be mentioned in this respect is that the genealogical passage from Matthew had not been included in the list of "Evangelical readings" contained in the Gennadiyevskaya Bible. This means that this part of the Gospel had never been read aloud in mediaeval churches, and could therefore become expurgated from the so-called Aprakos Gospels used for reading aloud during service. The "chronological passage" is therefore likely to be apocryphal and introduced by Scaligerian and Romanovian historians, which may also explain why it spells the name of Jesus as Иисус, with two letters и, which is the spelling introduced after the reforms of Nikon in the middle of the XVII century. It is spelt as Исус in every other passage – the old way, that is (see [745]).

Corollary: It is most likely that the first page of the Gospel according to Matthew from the Gennadiyevskaya Bible was replaced by another, written anew in the XVII century in order to correspond with the

Scaligerian and Romanovian historical chronology.

7.
World history according to some German authors of the XVII-XVIII century. The book of Johannes Heinrich Driemel

We would like to bring an extremely interesting XVIII century book to the attention of the reader. It has been pointed out to us by Y. A. Yeliseyev, who had also been kind enough to copy a number of passages for us.

The book in question was written by Johannes Heinrich Driemel (or Drümel) published in Nuremberg in 1744. A Russian translation came in St. Petersburg in 1785 under the following title: "A Specimen Historical Demonstration of the Genealogy of the Russians as the First Nation after the Deluge." A copy of this book is kept in the National Library of Russia, which is where Y. A. Yeliseyev had come across it.

The contents of this rather small book in German can be rendered in the following manner. History of the world begins with the Assyrian Kingdom, which Driemel also identifies as the Kingdom of the Scythians, or the Cossacks, or Gog and Magog, or the Russian Kingdom. The Biblical Nimrod was of Scythian, or Russian, descent. These are the very words that Driemel uses! In the XIII century the Russians, known as the Tartars in the West, invaded into the Western Europe. The memory of this invasion is kept alive in the toponymy of Germany, for instance. Driemel cites the name of Mount Risen as an example, and explains that the name translates as "Russian Mountain."

Driemel concludes in the following manner:

> "The word Ris is Scythian without a doubt… The word Ris is said to be German, but it can equally be Scythian. The Germans and the Scythians have many common names, and had once been brothers. This is why the Russian are also known as the

Rises, the Giants, the Scythians, the Sacians, the Kurds and the Araratians" ([261], page 46-47).

The fact that Driemel identifies the Russians as the Tartars in a perfectly casual manner must seem astonishing to a modern reader, but it had appeared perfectly natural to a XVIII century citizen Nuremberg, who doesn't even bother with citing any evidence to support this claim, being very pedantic about it normally. He considers it axiomatic!

One must realise that the book of Driemel had been written before the propagation of the theory about the "horrendous yoke of the Mongol and Tartar invaders in Russia" thought up by the "eminent Russian scientists" Bayer and Schlezer. Driemel had simply remained unaware of their great discovery, and had adhered to the old German way of thinking about the Russians and the Tartars being but two names of a single nation.

As for the Russian origins of the Biblical Nimrod, Driemel already needs to prove those, since the Scaligerian version of the Biblical history had already become widely used in Western Europe.

We shall proceed to give a few quotations from Driemel's book that speak for themselves.

Driemel starts with references to a number of the "ancient" authors, proving the first nation after the Deluge to have been the Kurds, whose very name can actually relate to the words "Horde" and *"gordiy"* ("proud"). What makes him think so? Apparently, Driemel reckons that the modern Kurdistan is part of Assyria, and every mediaeval chronicler knew about the Assyrian Kingdom being the first one ever founded. As we have tried to demonstrate in the present book, the true meaning of this statement is that the "Mongolian," or the Great, or the Russian = Assyrian Empire had been the first kingdom to span the whole world. Driemel's further elaborations de facto confirm our reconstruction, since he later identifies the Biblical Assyrians as the Scythians and the Russia. However, Driemel follows the erroneous Scaligerian geography and fails to understand that the Biblical Assyria had really been Russia, or the Horde,

all along. This is why he traces the origins of the Russians to the ancient inhabitants of the modern Mesopotamia, or Assyria.

Driemel reports the following:

> "The northern part of this land [Kurdistan – Auth.], which comprises most of Assyria, is called Adiabene… It is mentioned by Strabon in the ninth book of his 'Geography', wherein he says that the inhabitants of the land are called the Sacopods or the Sacs… Ptolemy in his 'Asian Tables' mentions the Sacian Scythia to be the place where Noah had stopped… Solinus writes in Book XLIX that the Persians had originally been known as the Korsaks, and that the name translates as "Cordian Sacs" ([261], pages 26-27).

Driemel comments these quotations from the "ancient" authors in the most remarkable manner indeed: "These may be the ancestors of the Cossacks" ([261], page 27). Therefore, Driemel openly identifies the Scythians and the "ancient" Sacs as the Cossacks.

Driemel proceeds to tell us the following:

> "The Sacs are the main ethnic group in Scythia (Strabon, Geography, Book XI)… The Sacs are identified as the Scythians everywhere (by Isidore in the 'Characteristics' and by Arian in the 'Tale of Alexander's Campaigns', Book 3)" ([261], page 29).

Driemel's own comment is as follows:

> "The name Scythian translates as 'catcher' … the word 'catcher' is translated as 'giant' in the Greek Bible; other nations use the word 'Scythian'… Therefore, the words "Catcher," "Kurd," "Giant" and "Scythian" are synonymous … the Bible refers to the 'Catchers' as to a nation" ([261], page 30).

Driemel is therefore proving that the Biblical King Nimrod, the founder of the first kingdom upon the face of Earth after the deluge, had been a Scythian. This last word is erroneously translated as "catcher" in the modern version of the Bible. Driemel further identifies the Scythians as the Russians.

"The names of Gog and Magog are Scythian in origin as well" ([261], page 33). Driemel's commentary in re the passage from Ezekiel that mentions Gog and Magog is as follows:

> "The 70 Translators render this passage as follows: 'Thou art facing Gog, Prince of Rosh, Meshech and Thubal'… Since Magog is translated as 'Rosh', which is the name of a nation that the translators must have been familiar with, they [Gog and Magog – Auth.] had also been Scythian, since the nations of Magog, Meshech, Thubal, Homer and Farhaman had been Scythian – the first nations of the North (Moses, Book I, Chapter X 2.3), most of which had been known as the Scythians in the epoch that this prophecy is telling us about … Joseph Flavius, a Judean historiographer, states it explicitly that Gog and Magog are Scythian (Book VII, Chapter 1)… Stromberg, who had lived among the descendants of the Scythians, and a most trustworthy source, writes in the 'Description of Europe and Asia' (page 42), that the Scythians refer to themselves as Goug and Gioug, and that the affix Ma stands for the Orient; and so, Gog and Gioug are the same thing, whereas Magog is the name of the Oriental Scythians" ([261], pages 34-36).

After that, Driemel proves (quoting several "ancient" and mediaeval authors, as usual) that the Scythians can be identified as the Persians, quoting an entry from a mediaeval encyclopaedia:

> "Right after the entry 'Magic' we read that the Persians are referred to as Magog and Nagouzei [a reference to Nogaisk? – Auth.] by their neighbours… Upper Assyria is the motherland of the Scythians. Persia lies to the East… However, no other nation fits to represent the Eastern Scythians better than the Persians… Hodollogomor, King of Elim or Persia (Genesis, Chapter XIV) is referred to as the King of the Scythians (see his comments to Genesis, Chapter X) – therefore, Gog, Magog and Giug are all names of the Scythians" ([261], pages 37-38).

One might think that the nations in question are Oriental in origin, and have always inhabited the territory of the modern Persia. This doesn't contradict Scaligerian history that much; however, Driemel goes on to prove that the Russians and the Germans are both of Scythian descent.

Such claims naturally sound outlandish insofar as consensual history is concerned (and coming from a German author, at that), but they are in perfect concurrence with our reconstruction, according to which the Biblical Assyria, also known as Persia and the land of Gog and Magog identifies as mediaeval Russia, or the Horde, while the Germans are likely to be the descendants of the Slavs that came from Russia, or the Horde, during the Great = "Mongolian" conquest.

Let us carry on with quoting from Driemel:

> "The forefathers of the Germans had been known as the Scythians (Pliny, 'Natural History', Book IV, Chapter 25), the Gettians, the Celtic Allemanians, the Franks and the Germans… 'Japhet' translates as 'giant', which is also the word used in the Sarmatian Chronicle, whereas the Chronicle of Alexandria says 'Scythian'… The Germanic peoples (Gudlingian, Book 1) translate the Greek 'giant' into German as *'Riesen'* … the Holy Writ refers to peoples of exceptional height, strength and bravery, such as the Nephaim, Emim and Enakkim… The Norwegian and Danish chronicles report the Risi to be a Baltic nation that had signed a peace pact with the Normans" ([261], pages 39 and 42).

Driemel then tells us directly that "the Risi are the Russians" ([261], page 43).

> "The name Russia is Latin, whereas the Greeks use the word 'Rosses' (those are mentioned by the Greek authors as a Scythian nation; in the X-XIII century, Kedren wrote the following in his 'Brief History' (page 453): 'The Rosses are a Scythian tribe that occupy the Northern part of the Tauris). They call themselves Reises (Russians)'… The Germans pronounced the name as *'Riesen'*" ([261], pages 42-43).
>
> "And thus I enquire – what are the origins of Mount Riesen's name, whence did the name come to the hills between Bohemia and Silesia? The only reason I believe to be true is that the Tartars, also known as the Rises and the Russians, had sadly invaded Silesia as a hostile force in the XIII century" ([261], page 45).

This is how Driemel casually refers to the Tartar and Mongol invasion,

calling it the Russian conquest and obviously unaware of the extent to which he compromises the pact made by later historians about never ever recollecting that the Russians were formerly known as the Tartars, or that the Horde had colonised the West.

Further also:

> "The writers of all epochs recognise the Rises, the Rosses or the Reises as a Scythian nation (Kedren)" ([261], page 46).

This is how a German author from the early XVIII century saw global history. The adepts of the modern textbooks shall of course treat the above information as utter nonsense and wonder about how an author as ignorant as Driemel could possibly have written a book and get it published. Actually, in *Chron5* we explain (referring to A. D. Chertkov) that there were many such books published in Germany. It would be very interesting to analyse all of them. We haven't done this and just used a single example – the book of Driemel, which also exists in Russian translation. As we can see, many Germans had still remembered the true course of world history in the early XVIII century, albeit vaguely.

8.
The imperial bicephalous eagle and the possible origins of the symbol

In 1997 the book of G. V. Vilinbakhov entitled *The Russian National Coat of Arms: 500 Years* ([134]) was published. The author writes about the history of the Russian coat of arms – the bicephalous eagle, deeming it perfectly natural that the Russians had lacked the imagination necessary to invent a symbol of their own and had to adopt it from elsewhere. Three possible sources are named – Byzantium, Western Europe and the Golden Horde ([134], page 23). Apparently, "the eagle figure on the coinage of the Golden Horde is likely to be Oriental in origin and not a Byzantine import, as some of the researchers suggested. V. I. Savva came up with the theory that the bicephalous eagle on the Juchid coins had stood for the seal of some Khan of the Golden Horde" ([134], page 23). This idea corresponds with our reconstruction, according to which the bicephalous eagle of the Golden Horde had been a Russian symbol used in the Horde from the very beginning.

We must also recollect that the seal of Ivan III is very similar to that of Ivan IV, which is precisely how it should be, according to our reconstruction. Both seals are simply inscribed with the name Ivan; one obviously finds no "numbers" here (see figs. 7.6 and 7.8, as well as *Chron4*, Chapter 7:7).

Vilinbakhov's book also tells us about the ancient Russian banners, that have apparently borne the "symbol of the sun and the crescent" ([134], page 31). It is very likely that in some of them at least the symbol was that of the star and crescent, well familiar to us from the Ottoman = Ataman Empire. It is odd that the publishers of the album ([134]) for some reason didn't reproduce a single photograph or at least a drawing of some such

banner. Could it be due to the overly explicit representation of the star and crescent, perhaps? It is also said that the "sun symbol and the crescent" had once accompanied the imperial two-headed eagle ([134], page 31): "The composition consisting of a crowned bicephalous eagle with the sun and the moon to his sides had once been the crest on the banner given to Prince Grigoriy Cherkasskiy from Astrakhan by Czar Alexei Mikhailovich in 1662. A similar banner was received by Prince Boulat Cherkasskiy in 1675. On some of the banners, the sun and the moon can be to the left and right of the cross upon the Golgotha [sic! – Auth.]; we can also refer to a similar engraving dating from the late XVII – early XVIII century entitled 'Our Lady and the Crucifix', where the celestial luminaries are depicted on the sides of the cross with crucified Christ" ([134], page 31).

All of the above indicates that the Ottoman = Ataman symbols had still been rather common in the late XVII – early XVIII century.

Let us now ponder the reason why the imperial symbol is a two-headed bird – after all, such phenomena in nature are extremely rare and regarded as abnormalities. It is perfectly obvious that in case of the imperial bicephalous eagle the choice of symbol was dictated by special considerations of some sort that had nothing in common with biology. What is the real reason? Although the issue is of no principal importance to us, it is rather curious in itself. Let us put forth a certain hypothesis in this respect.

We shall turn to the extremely rare and utterly fascinating engravings of Albrecht Dürer that comprise his famous "Glory Arch of Maximilian I" – the so-called *Ehrenpforte* ([1067]). In fig. 14.115 we see a detail of one such engraving that shows a coat of arms drawn by Dürer. It is perfectly obvious that we see a crescent here, with shining rays on its both sides that look remarkably like the feathers of the two raised bird's wings formed by the crescent. There is no head here – however, it becomes obvious that the famous bicephalous eagle must really be another rendition of the same old star (or cross) and crescent symbol. The two heads of the eagle with their backs to each other can be regarded as yet another version of the star, or

the cross, that rests upon the crescent, or the eagle's wings. Therefore, the bicephalous eagle with its wings raised is yet another version of the Christian cross (of six or eight points), or the Ottoman star and crescent, all of them ultimately standing for the same thing.

Fig. 14.115. One of the crests on Dürer's *Ehrenpforte*. Ottoman crescent emitting rays of light looks like the spread wings of an eagle. Taken from [1067], page 30.

In fig. 14.116 we reproduce another coat of arms from Dürer's "Ehrenpforte" that depicts a bicephalous eagle, whose wings obviously form a crescent, whereas the body and the two heads are arranged as a part of the cross. What we have in front of us is therefore yet another form of the six-pointed or eight-pointed Christian cross. It also becomes clear why the initial version of the eagle had raised wings – they were representing the crescent. Folded wings are a result of later modifications introduced when the initial meaning of the symbol had already been perceived rather vaguely; eventually, it became forgotten for good. The eagle's wings must have been folded in the epoch of the Reformation so as to get as far away as possible from the possible associations with the Christian cross, or the Ottoman star and crescent.

Fig. 14.116. One of the crests on Dürer's *Ehrenpforte*. The bicephalous eagle is most likely to be a version of the star and crescent, or the combination of the cross and the crescent (octagonal or hexagonal Christian cross). Taken from [1067], page 30.

In fig. 14.117 we see another coat of arms taken from [1067], page 298. Here we see two eagles, each with a single head, with their wings raised, obviously symbolising crescents and stars (or Christian crosses).

Fig. 14.117. Coat of arms with two eagles (crosses or crescents). The spread wings form the actual crescent. Taken from [1067], page 298.

In fig. 14.118 we see four heraldic eagles with their wings raised and obviously representing crescents ([1067], Page 16). Here the crescents, or the wings, are drawn right on the body of the eagle. We see the same to be the case with the coats of arms reproduced in figs. 14.119-14.122. This effect is the most observable in fig. 14.122, where the crescent is perfectly blatant and instantly recognizable.

Fig. 14.118. Four crests (eagles) from Dürer's *Ehrenpforte*. We see a crescent on the chest of the eagle. Taken from [1067], page 16.

Fig. 14.119. Coat of arms with two eagles (star and crescent symbols) from Dürer's *Ehrenpforte*. Taken from [1067], page 24.

Fig. 14.120. Coat of arms with two eagles = star and crescent symbols from Dürer's *Ehrenpforte*.

Fig. 14.121. Coat of arms with the eagle (star and crescent symbol, or Christian cross) from Dürer's *Ehrenpforte*. Taken from [1067], page 25.

Fig. 14.122. Perfectly obvious shape of an eagle (cross with crescent). Taken from [1067], page 31.

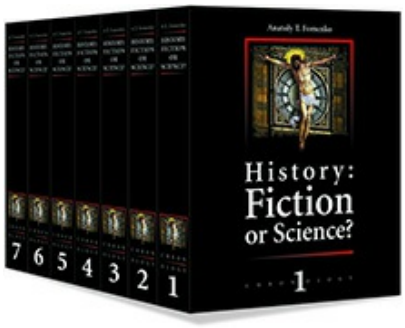
9.
The genealogy of the Great Princes of Moscow as re-written in the XVII century

It appears that the genealogy of the Muscovite Great Princes had been written anew in the XVII century, no less ([134], page 37). This is what we know about the matter at hand: "Around 1673 Emperor Leopold I had sent his heraldic expert, a Slav named Lavrentiy Khourelich (or Kourelich), to Moscow at the request of the Czar [Alexei Mikhailovich – Auth.]. In 1673 Lavrentiy Khourelich wrote a tractate entitled *Genealogy of the Most Holy and Reverend Great Princes of Moscow et al*…The *Genealogy* was sent to Moscow from Vienna in 1674 personally by the author, who had entrusted it to Paul Menesius for that end; this was recorded in the documents of the *Posolskiy Prikaz* [royal service in charge of foreign relations – Transl.] Apart from the actual genealogies of the Russian Czars, from Vladimir Svyatoslavich to Alexei Mikhailovich, and the description of the family ties between the Czar and the monarchs of nine other countries, the work of Khourelich contains portraits of the Czars and the Great Princes" ([134], page 37).

Therefore, historians themselves are telling us that some new version of the genealogy of the Russian Czars and Great Princes was written in Vienna in the second half of the XVII century, and then posted to the Czar in Moscow, apparently, as a reference manual for the "authorised version" of history – one that was meant to be followed obligatorily, perhaps?

A propos, the *Genealogy* (commonly referred to as the "Titular Book") has never been published – it is still being kept in an archive, waiting to be destroyed in another "random conflagration."

What mainstream historians say about the New Chronology?



The **New Chronology** is a fringe theory regarded by the academic community as pseudohistory, which argues that the conventional chronology of Middle Eastern and European history is fundamentally flawed, and that events attributed to the civilizations of the Roman Empire, Ancient Greece and Ancient Egypt actually occurred during the Middle Ages, more than a thousand years later. The central concepts of the New Chronology are derived from the ideas of Russian scholar Nikolai Morozov (1854-1946), although work by French scholar Jean Hardouin (1646-1729) can be viewed as an earlier predecessor. However, the New Chronology is most commonly associated with Russian mathematician Anatoly Fomenko (b. 1945), although published works on the subject are actually a collaboration between Fomenko and several other mathematicians. The concept is most fully explained in *History: Fiction or Science?* book series, originally published in Russian.

The New Chronology also contains *a reconstruction*, an alternative chronology, radically shorter than the standard historical timeline, because all ancient history is "folded" onto the Middle Ages. According to Fomenko's claims, the written history of humankind goes only as far back as AD 800, there is almost no information about events between AD 800–1000, and most known historical events took place in AD 1000–1500.

The New Chronology is rejected by mainstream historians and is inconsistent with absolute and relative dating techniques used in the wider scholarly community. The majority of scientific commentators consider the New Chronology to be pseudoscientific.

History of New Chronology

The idea of chronologies that differ from the conventional chronology can be traced back to at least the early XVII century. Jean Hardouinthen suggested that many ancient historical documents were much younger than commonly believed to be. In 1685 he published a version of Pliny the Elder's *Natural History* in which he claimed that most Greek and Roman texts had been forged by Benedictine monks. When later questioned on these results, Hardouin stated that he would reveal the monks' reasons in a letter to be revealed only after his death. The executors of his estate were unable to find such a document among his posthumous papers. In the XVII century, Sir Isaac Newton, examining the current chronology of Ancient Greece, Ancient Egypt and the Ancient Near East, expressed discontent with prevailing theories and proposed one of his own, which, basing its study on Apollonius of Rhodes's *Argonautica*, changed the traditional dating of the Argonautic Expedition, the Trojan War, and the Founding of Rome.

In 1887, Edwin Johnson expressed the opinion that early Christian history was largely invented or corrupted in the II and III centuries.

In 1909, Otto Rank made note of duplications in literary history of a variety of cultures:

> "… almost all important civilized peoples have early woven myths around and glorified in poetry their heroes, mythical kings and princes, founders of religions, of dynasties, empires and cities—in short, their national heroes. Especially the history of their birth and of their early years is furnished with phantastic [*sic*] traits; the amazing similarity, nay literal identity, of those tales, even if they refer to different, completely independent peoples, sometimes geographically far removed from one another, is well known and has struck many an investigator." (Rank, Otto. *Der Mythos von der Geburt des Helden*.)

Fomenko became interested in Morozov's theories in 1973. In 1980, together with a few colleagues from the mathematics department of

Moscow State University, he published several articles on "new mathematical methods in history" in peer-reviewed journals. The articles stirred a lot of controversy, but ultimately Fomenko failed to win any respected historians to his side. By the early 1990s, Fomenko shifted his focus from trying to convince the scientific community via peer-reviewed publications to publishing books. Beam writes that Fomenko and his colleagues were discovered by the Soviet scientific press in the early 1980s, leading to "a brief period of renown"; a contemporary review from the journal *Questions of History* complained, "Their constructions have nothing in common with Marxist historical science." (Alex Beam. "A shorter history of civilization." *Boston Globe*, 16 September 1991.)

By 1996, his theory had grown to cover Russia, Turkey, China, Europe, and Egypt [Emp:1].

Fomenko's claims

According to New Chronology, the traditional chronology consists of four overlapping copies of the "true" chronology shifted back in time by significant intervals with some further revisions. Fomenko claims all events and characters conventionally dated earlier than XI century are fictional, and represent "phantom reflections" of actual Middle Ages events and characters, brought about by intentional or accidental misdatings of historical documents. Before the invention of printing, accounts of the same events by different eyewitnesses were sometimes retold several times before being written down, then often went through multiple rounds of translating and copyediting. Names were translated, mispronounced and misspelled to the point where they bore little resemblance to originals.

According to Fomenko, this led early chronologists to believe or choose to believe that those accounts described different events and even different countries and time periods. Fomenko justifies this approach by the fact that, in many cases, the original documents are simply not available. Fomenko claims that all the history of the ancient world is known to us

from manuscripts that date from the XV century to the XVIII century, but describe events that allegedly happened thousands of years before, the originals regrettably and conveniently lost.

For example, the oldest extant manuscripts of monumental treatises on Ancient Roman and Greek history, such as *Annals* and *Histories*, are conventionally dated c. AD 1100, more than a full millennium after the events they describe, and they did not come to scholars' attention until the XV century. According to Fomenko, the XV century is probably when these documents were first written.

Central to Fomenko's New Chronology is his claim of the existence of a vast Slav-Turk empire, which he called the "Russian Horde", which he says played the dominant role in Eurasian history before the XVII century. The various peoples identified in ancient and medieval history, from the Scythians, Huns, Goths and Bulgars, through the Polyane, Duleby, Drevliane, Pechenegs, to in more recent times, the Cossacks, Ukrainians, and Belarusians, are nothing but elements of the single Russian Horde. For the New Chronologists, peoples such as the Ukrainians, Belarusians, Mongols, and others who assert their national independence from Russia, are suffering from a historical delusion.

Fomenko claims that the most probable prototype of the historical Jesus was Andronikos I Komnenos (allegedly AD 1152 to 1185), the emperor of Byzantium, known for his failed reforms; his traits and deeds reflected in 'biographies' of many real and imaginary persons (A. T. Fomenko, G. V. Nosovskiy. *Czar of the Slavs* (in Russian). St. Petersburg: Neva, 2004.). The historical Jesus is a composite figure and reflection of the Old Testament prophet Elisha (850-800 BC?), Pope Gregory VII (1020?-1085), Saint Basil of Caesarea (330-379), and even Li Yuanhao (also known as Emperor Jingzong, or "Son of Heaven", emperor of Western Xia, who reigned in 1032-1048), Euclides, Bacchus and Dionysius. Fomenko explains the seemingly vast differences in the biographies of these figures as resulting from difference in languages, points of view and time frame of the authors of said accounts and biographies.

Fomenko also merges the cities and histories of Jerusalem, Rome and Troy into "New Rome" = Gospel Jerusalem (in the XII and XIII centuries) = Troy = Yoros Castle (A. T. Fomenko, G. V. Nosovskiy. *Forgotten Jerusalem: Istanbul in the light of New Chronology* (in Russian). Moscow: Astrel, AST, 2007). To the south of Yoros Castle is Joshua's Hill which Fomenko alleges is the hill Calvary depicted in the Bible.

Fomenko claims the Hagia Sophia is actually the biblical Temple of Solomon. He identifies Solomon as sultan Suleiman the Magnificent (1494–1566). He claims that historical Jesus may have been born in 1152 and was crucified around AD 1185 on the hill overlooking the Bosphorus.

On the other hand, according to Fomenko the word "Rome" is a placeholder and can signify any one of several different cities and kingdoms. He claims the "First Rome", or "Ancient Rome", or "Mizraim", is an ancient Egyptian kingdom in the delta of the Nile with its capital in Alexandria. The second and most famous "New Rome" is Constantinople. The third "Rome" is constituted by three different cities: Constantinople (again), Rome in Italy, and Moscow. According to his claims, Rome in Italy was founded around AD 1380 by Aeneas, and Moscow as the third Rome was the capital of the great "Russian Horde." Similarly, the word "Jerusalem" is actually a placeholder rather than a physical location and can refer to different cities at different times and the word "Israel" did not define a state, even not a territory, but people fighting for God, for example, French St. Louis and English Elizabeth called themselves the King/Queen of Israel.

He claims that parallelism between John the Baptist, Jesus, and Old Testament prophets implies that the New Testament was written before the Old Testament. Fomenko claims that the Bible was being written until the Council of Trent (1545–1563), when the list of canonical books was established, and all apocryphal books were ordered to be destroyed. Fomenko also claims that Plato, Plotinus and Gemistus Pletho are one and the same person; according to him, some texts by or about Pletho were misdated and today believed to be texts by or about Plotinus or Plato. He

claims similar duplicates Dionysius the Areopagite, Pseudo-Dionysius the Areopagite, and Dionysius Petavius. He claims Florence and the House of Medici bankrolled and played an important role in creation of the magnificent 'Roman' and 'Greek' past.

Specific claims

In volumes 1, 2, 3 and 4 of *History: Fiction or Science?*, Fomenko and his colleagues make numerous claims:

- Historians and translators often "assign" different dates and locations to different accounts of the same historical events, creating multiple "phantom copies" of these events. These "phantom copies" are often misdated by centuries or even millennia and end up incorporated into conventional chronology.
- This chronology was largely manufactured by Joseph Justus Scaliger in *Opus Novum de emendatione temporum* (1583) and *Thesaurum temporum* (1606), and represents a vast array of dates produced without any justification whatsoever, containing the repeating sequences of dates with shifts equal to multiples of the major cabbalistic numbers 333 and 360. The Jesuit Dionysius Petavius completed this chronology in *De Doctrina Temporum*, 1627 (v.1) and 1632 (v.2).
- Archaeological dating, dendrochronological dating, paleographical dating, numismatic dating, carbon dating, and other methods of dating of ancient sources and artifacts known today are erroneous, non-exact or dependent on traditional chronology.
- No single document in existence can be reliably dated earlier than the XI century. Most "ancient" artifacts may find other than consensual explanation.
- Histories of Ancient Rome, Greece and Egypt were crafted during the Renaissance by humanists and clergy - mostly on the basis of documents of their own making.

- The Old Testament represents a rendition of events of the XIV to XVI centuries AD in Europe and Byzantium, containing "prophecies" about "future" events related in the New Testament, a rendition of events of AD 1152 to 1185.
- The history of religions runs as follows: the pre-Christian period (before the XI century and the birth of Jesus), Bacchic Christianity (XI and XII centuries, before and after the life of Jesus), Christianity (XII to XVI centuries) and its subsequent mutations into Orthodox Christianity, Catholicism, Judaism, and Islam.
- The *Almagest* of Claudius Ptolemy, traditionally dated to around AD 150 and considered the cornerstone of classical history, was compiled in XVI and XVII centuries from astronomical data of the IX to XVI centuries.
- 37 complete Egyptian horoscopes found in Denderah, Esna, and other temples have unique valid astronomical solutions with dates ranging from AD 1000 and up to as late as AD 1700.
- The Book of Revelation, as we know it, contains a horoscope, dated to 25 September - 10 October 1486, compiled by cabbalistJohannes Reuchlin.
- The horoscopes found in Sumerian/Babylonian tablets do not contain sufficient astronomical data; consequently, they have solutions every 30–50 years on the time axis and are therefore useless for purposes of dating.
- The Chinese tables of eclipses are useless for dating, as they contain too many eclipses that did not take place astronomically. Chinese tables of comets, even if true, cannot be used for dating.
- All major inventions like powder and guns, paper and print occurred in Europe in the period between the X and the XVI centuries.
- Ancient Roman and Greek statues, showing perfect command of the human anatomy, are fakes crafted in the Renaissance, when artists attained such command for the first time.
- There was no such thing as the Tartar and Mongol invasion followed

by over two centuries of yoke and slavery, because the so-called "Tartars and Mongols" were the actual ancestors of the modern Russians, living in a bilingual state with Turkic spoken as freely as Russian. So, Russia and Turkey once formed parts of the same empire. This ancient Russian state was governed by a double structure of civil and military authorities and the hordes were actually professional armies with a tradition of lifelong conscription (the recruitment being the so-called "blood tax"). The Mongol "invasions" were punitive operations against the regions of the empire that attempted tax evasion. Tamerlane was probably a Russian warlord.

- Official Russian history is a blatant forgery concocted by a host of German scholars brought to Russia to legitimize the usurpingRomanov dynasty (1613-1917).
- Moscow was founded as late as the mid-XIV century. The battle of Kulikovo took place in Moscow.
- The tsar Ivan the Terrible represents a collation of no fewer than four rulers, representing two rival dynasties: the legitimate Godunov rulers and the ambitious Romanov upstarts.
- English history of AD 640–1040 and Byzantine history of AD 378–830 are reflections of the same late-medieval original.

Fomenko's methods

Statistical correlation of texts

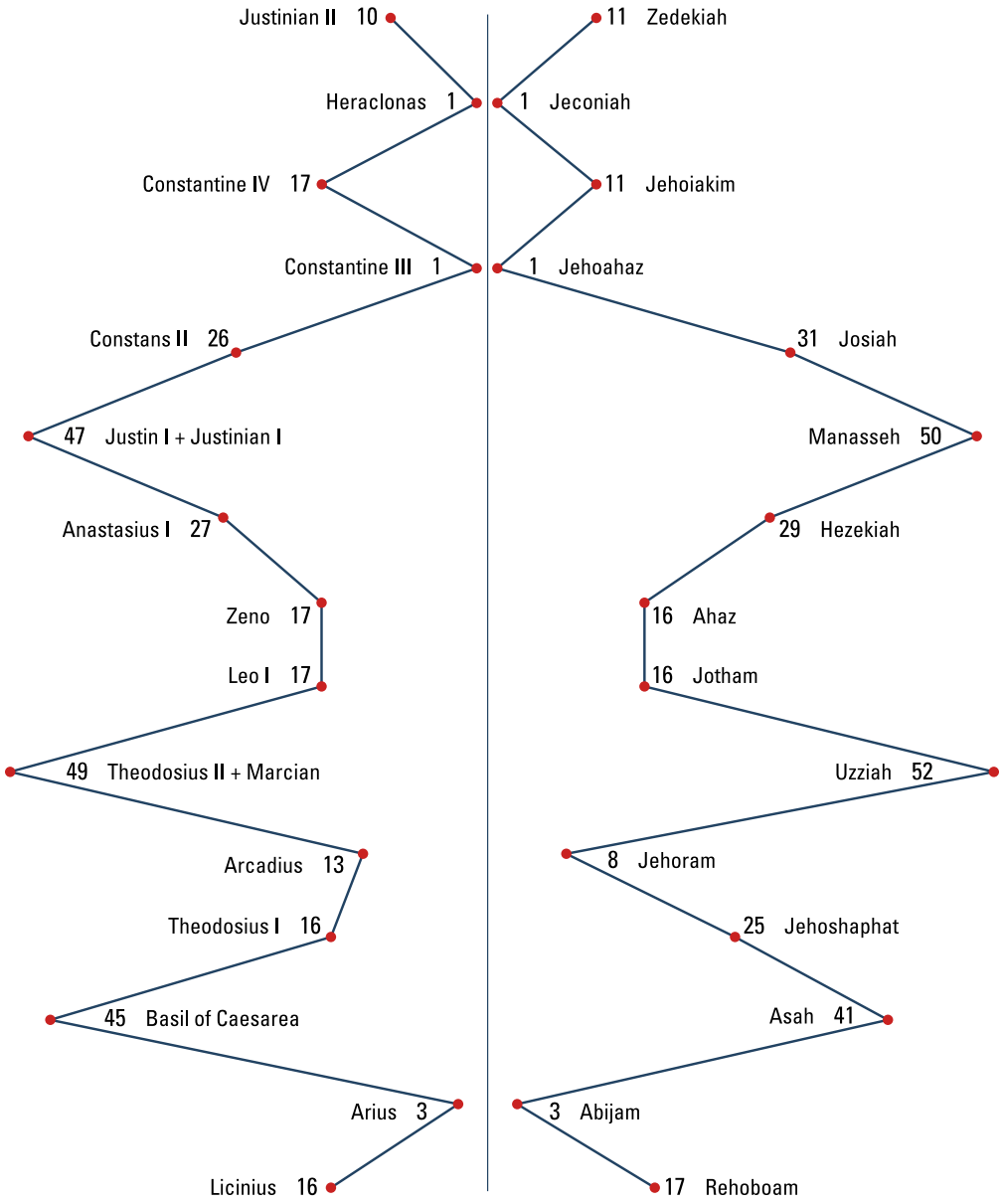
One of Fomenko's simplest methods is statistical correlation of texts. His basic assumption is that a text which describes a sequence of events will devote more space to more important events (for example, a period of war or an unrest will have much more space devoted to than a period of peaceful, non-eventful years), and that this irregularity will remain visible in other descriptions of the period. For each analysed text, a function is devised which maps each year mentioned in the text with the number of pages (lines, letters) devoted in the text to its description (which could be

zero). The function of the two texts are then compared. (*Chron1*, pp. 187–194.)

For example, Fomenko compares the contemporary history of Rome written by Titus Livius with a modern history of Rome written by Russian historian V. S. Sergeev, calculating that the two have high correlation, and thus that they describe the same period of history, which is undisputed. (*Chron1*, pp. 194–196.) He also compares modern texts, which describe different periods, and calculates low correlation, as expected. (*Chron1*, pp. 194–196.) However, when he compares, for example, the ancient history of Rome and the medieval history of Rome, he calculates a high correlation, and concludes that ancient history of Rome is a copy of medieval history of Rome, thus clashing with mainstream accounts.

Statistical correlation of dynasties

In a somewhat similar manner, Fomenko compares two dynasties of rulers using statistical methods. First, he creates a database of rulers, containing relevant information on each of them. Then, he creates "survey codes" for each pair of the rulers, which contain a number which describes degree of the match of each considered property of two rulers. For example, one of the properties is the way of death: if two rulers were both poisoned, they get value of +1 in their property of the way of death; if one ruler was poisoned and another killed in combat, they get -1; and if one was poisoned, and another died of illness, they get 0 (Fomenko claims there is possibility that chroniclers were not impartial and that different descriptions nonetheless describe the same person). An important property is the length of the rule. (*Chron1*, pp. 215–223.)



Sample Fomenko parallelism.

Fomenko lists a number of pairs of unrelated dynasties – for example, dynasties of kings of Israeland emperors of late Western Roman Empire (AD 300-476) – and claims that this method demonstrates correlations between their reigns. (Graphs which show just the length of the rule in the two dynasties are the most widely known; however, Fomenko's conclusions are also based on other parameters, as described above.) He also claims that the regnal history from the XVII to XX centuries never shows correlation of "dynastic flows" with each other, therefore Fomenko

insists history was multiplied and outstretched into imaginary antiquity to justify this or other "royal" pretensions.

Fomenko uses for the demonstration of correlation between the reigns exclusively the data from the *Chronological Tables* of J. Blair (Moscow, 1808-1809). Fomenko says that Blair's tables are all the more valuable to us since they were compiled in an epoch adjacent to the time of Scaligerian chronology. According to Fomenko these tables contain clearer signs of "Scaligerite activity" which were subsequently buried under layers of paint and plaster by historians of the XIX and XX centuries.

Astronomical evidence

Fomenko examines astronomical events described in ancient texts and claims that the chronology is actually medieval. For example:

- He says the mysterious drop in the value of the lunar acceleration parameter D" ("a linear combination of the [angular] accelerations of the Earth and Moon") between the years AD 700–1300, which the American astronomer Robert Newton had explained in terms of "non-gravitational" (i.e., tidal) forces. By eliminating those anomalous early eclipses the New Chronology produces a constant value of D" beginning around AD 1000. (*Chron1*, pp. pp.93-94, 105-6.)
- He associates initially the Star of Bethlehem with the AD 1140 (±20) supernova (now Crab Nebula) and the Crucifixion Eclipse with the total solar eclipse of AD 1170 (±20). He also believes that Crab Nebula supernova could not have exploded in AD 1054, but probably in AD 1153. He connects it with total eclipse of AD 1186. Moreover he holds in strong doubt the veracity of ancient Chinese astronomical data.
- He argues that the star catalog in the *Almagest*, ascribed to the Hellenistic astronomer Claudius Ptolemy, was compiled in the XV to XVI centuries AD. With this objective in sight he develops new methods of dating old stellar catalogues and claims that the *Almagest* is based on data collected between AD 600 and 1300, whereby the

telluric obliquity is well taken into account.

- He refines and completes Morozov's analysis of some ancient horoscopes, most notably, the so-called Dendera Zodiacs—two horoscopes drawn on the ceiling of the temple of Hathor—and comes to the conclusion that they correspond to either the XI or the XIII century AD. Moreover, in his *History: Fiction or Science?* series finale, he makes computer-aided dating of all 37 Egyptian horoscopes that contain sufficient astronomical data, and claims they all fit into XI to XIX century timeframe. Traditional history usually either interprets these horoscopes as belonging to the I century BC or suggests that they weren't meant to match any date at all.
- In his final analysis of an eclipse triad described by the ancient Greek Thucydides in *History of the Peloponnesian War*, Fomenko dates the eclipses to AD 1039, 1046 and 1057. Because of the layered structure of the manuscript, he claims that Thucydides actually lived in medieval times and in describing the Peloponnesian War between the Spartans and Athenians he was actually describing the conflict between the medieval Navarrans and Catalans in Spain from AD 1374 to 1387.
- Fomenko claims that the abundance of dated astronomical records in cuneiform texts from Mesopotamia is of little use for dating of events, as the astronomical phenomena they describe recur cyclically every 30–40 years.

Rejection of common dating methods

On archaeological dating methods, Fomenko claims:

> "Archaeological, dendrochronological, paleographical and carbon methods of dating of ancient sources and artifacts are both non-exact and contradictory, therefore there is not a single piece of firm written evidence or artifact that could be reliably and independently dated earlier than the XI century." (*Chron1*.)

Dendrochronology is rejected with a claim that, for dating of objects much older than the oldest still living trees, it isn't an absolute, but arelative dating method, and thus dependent on traditional chronology. Fomenko specifically points to a break of dendrochronological scales around AD 1000.

Fomenko also cites a number of cases where carbon dating of a series of objects of known age gave significantly different dates. He also alleges undue cooperation between physicists and archaeologists in obtaining the dates, since most radiocarbon dating labs only accept samples with an age estimate suggested by historians or archaeologists. Fomenko also claims that carbon dating over the range of AD 1 to 2000 is inaccurate because it has too many sources of error that are either guessed at or completely ignored, and that calibration is done with a statistically meaningless number of samples. Consequently, Fomenko concludes that carbon dating is not accurate enough to be used on historical scale.

Fomenko rejects numismatic dating as circular, being based on the traditional chronology, and points to cases of similar coins being minted in distant periods, unexplained long periods with no coins minted and cases of mismatch of numismatic dating with historical accounts. (*Chron1*, pp. 90-92.)

He fully agrees with absolute dating methods for clay tablets or coins like thermoluminescence dating, optically stimulated luminescence dating, archaeomagnetic, metallographic dating, but claims that their precision does not allow for comprehensive pinpointing on the time axis either.

Fomenko also condemns the common archaeological practice of submitting samples for dating accompanied with an estimate of the expected age. He claims that convergence of uncertainty in archaeological dating methods proves strictly nothing per se. Even if the sum S of probabilities of the veracity of event produced by N dating methods exceeds 1.00 it does not mean that the event has taken place with 100% probability.

Reception

Fomenko's historical ideas have been universally rejected by mainstream scholars, who brand them as pseudoscience, but were popularized by former world chess champion Garry Kasparov. Billington writes that the theory "might have quietly blown away in the wind tunnels of academia" if not for Kasparov's writing in support of it in the magazine *Ogoniok*. Kasparov met Fomenko during the 1990s, and found that Fomenko's conclusions concerning certain subjects were identical to his own regarding the popular view (which is not the view of academics) that art and culture died during the Dark Ages and were not revived until the Renaissance. Kasparov also felt it illogical that the Romans and the Greeks living under the banner of Byzantium could fail to use the mounds of scientific knowledge left them by Ancient Greece and Rome, especially when it was of urgent military use. However, Kasparov does not support the reconstruction part of the New Chronology. Russian critics tended to see Fomenko's New Chronology as "an embarrassment and a potent symbol of the depths to which the Russian academy and society have generally sunk … since the fall of Communism." Western critics see his views as part of a renewed Russian imperial ideology, "keeping alive an imperial consciousness and secular messianism in Russia."

In 2004 Anatoly Fomenko with his coauthor Gleb Nosovsky were awarded for their books on "New Chronology" the anti-prize of the Moscow International Book Fair called "Abzatz" (literally 'paragraph', a euphemism for a vulgar Russian word meaning disaster or fiasco) in the category "Esteemed nonsense" ("Pochotnaya bezgramota") awarded for the worst book published in Russia.

Critics have accused Fomenko of altering the data to improve the fit with his ideas and have noted that he violates a key rule of statistics by selecting matches from the historical record which support his chronology, while ignoring those which do not, creating artificial, better-than-chance correlations, and that these practices undermine Fomenko's statistical

arguments. The new chronology was given a comprehensive critical analysis in a round table on "The 'Myths' of New Chronology" chaired by the dean of the department of history of Moscow State University in December 1999. One of the participants in that round table, the distinguished Russian archaeologist, Valentin Yanin, compared Fomenko's work to "the sleight of hand trickery of a David Copperfield." Linguist Andrey Zaliznyak argued that by using the Fomenko's approaches one can "prove" any historical correspondence, for example, between Ancient Egyptian pharaohs and French kings.

James Billington, formerly professor of Russian history at Harvard and Princeton and currently the Librarian of Congress placed Fomenko's work within the context of the political movement of Eurasianism, which sought to tie Russian history closely to that of its Asian neighbors. Billington describes Fomenko as ascribing the belief in past hostility between Russia and the Mongols to the influence of Western historians. Thus, by Fomenko's chronology, "Russia and Turkey are parts of a previously single empire." A French reviewer of Billington's book noted approvingly his concern with the phantasmagorical conceptions of Fomenko about the global "new chronology."

H.G. van Bueren, professor emeritus of astronomy at the University of Utrecht, concluded his scathing review of Fomenko's work on the application of mathematics and astronomy to historical data as follows:

> "It is surprising, to say the least, that a well-known (Dutch) publisher could produce an expensive book of such doubtful intellectual value, of which the only good word that can be said is that it contains an enormous amount of factual historical material, untidily ordered, true; badly written, yes; mixed-up with conjectural nonsense, sure; but still, much useful stuff. For the rest of the book is absolutely worthless. It reminds one of the early Soviet attempts to produce tendentious science (Lysenko!), of polywater, of cold fusion, and of modern creationism. In brief: a useless and misleading book." (H. G. van Bueren, *Mathematics and Logic.*)

Convergence of methods in archaeological dating

While Fomenko rejects commonly accepted dating methods, archaeologists, conservators and other scientists make extensive use of such techniques which have been rigorously examined and refined during decades of use.

In the specific case of dendrochronology, Fomenko claims that this fails as an absolute dating method because of gaps in the record. However, independent dendrochronological sequences beginning with living trees from various parts of North America and Europe extend back 12,400 years into the past. Furthermore, the mutual consistency of these independent dendrochronological sequences has been confirmed by comparing their radiocarbon and dendrochronological ages. These and other data have provided a calibration curve for radiocarbon dating whose internal error does not exceed ±163 years over the entire 26,000 years of the curve.

In fact, archaeologists have developed a fully anchored dendrochronology series going back past 10,000 BCE. "The absolutely dated tree-ring chronology now extends back to 12,410 cal BP (10,461 BC)."

Misuse of historical sources and forced pattern matching

Critics of Fomenko's theory claim that his use of historical sources is highly selective and ignores the basic principles of sound historical scholarship.

> "Fomenko … provides no fair-minded review of the historical literature about a topic with which he deals, quotes only those sources that serve his purposes, uses evidence in ways that seem strange to professionally-trained historians and asserts the wildest speculation as if it has the same status as the information common to the conventional historical literature."

They also note that his method of statistically correlating of texts is very rough, because it does not take into account the many possible sources of

variation in length outside of "importance." They maintain that differences in language, style, and scope, as well as the frequently differing views and focuses of historians, which are manifested in a different notion of "important events", make quantifying historical writings a dubious proposition at best. What's more, Fomenko's critics allege that the parallelisms he reports are often derived by alleged forcing by Fomenko of the data – rearranging, merging, and removing monarchs as needed to fit the pattern.

For example, on the one hand Fomenko asserts that the vast majority of ancient sources are either irreparably distorted duplicate accounts of the same events or later forgeries. In his identification of Jesus with Pope Gregory VII (*Chron2*, p. 51) he ignores the otherwise vast dissimilarities between their reported lives and focuses on the similarity of their appointment to religious office by baptism. (The evangelical Jesus is traditionally believed to have lived for 33 years, and he was an adult at the time of his encounter with John the Baptist. In contrast, according to the available primary sources, Pope Gregory VII lived for at least 60 years and was born 8 years after the death of Fomenko's John-the-Baptist equivalent John Crescentius.)

Critics allege that many of the supposed correlations of regnal durations are the product of the selective parsing and blending of the dates, events, and individuals mentioned in the original text. Another point raised by critics is that Fomenko does not explain his altering the data (changing the order of rulers, dropping rulers, combining rulers, treating interregna as rulers, switching between theologians and emperors, etc.) preventing a duplication of the effort and effectively making this whole theory an ad hoc hypothesis.

Selectivity in reference to astronomical phenomena

Critics point out that Fomenko's discussion of astronomical phenomena tends to be selective, choosing isolated examples that support the New

Chronology and ignoring the large bodies of data that provide statistically supported evidence for the conventional dating. For his dating of the Almagest star catalog, Fomenko arbitrarily selected eight stars from the more than 1000 stars in the catalog, one of which (Arcturus) has a large systematic error. This star has a dominant effect on Fomenko's dating. Statistical analysis using the same method for all "fast" stars points to the antiquity of the Almagest star catalog. Rawlins points out further that Fomenko's statistical analysis got the wrong date for the Almagest because he took as constant Earth's obliquity when it is a variable that changes at a very slow, but known, rate.

Fomenko's studies ignore the abundance of dated astronomical records in cuneiform texts from Mesopotamia. Among these texts is a series of Babylonian astronomical diaries, which records precise astronomical observations of the Moon and planets, often dated in terms of the reigns of known historical figures extending back to the VI century BCE. Astronomical retrocalculations for all these moving objects allow us to date these observations, and consequently the rulers' reigns, to within a single day. The observations are sufficiently redundant that only a small portion of them are sufficient to date a text to a unique year in the period 750 BCE to 100 CE. The dates obtained agree with the accepted chronology. In addition, F. R. Stephenson has demonstrated through a systematic study of a large number of Babylonian, Ancient and Medieval European, and Chinese records of eclipse observations that they can be dated consistently with conventional chronology at least as far back as 600 BCE. In contrast to Fomenko's missing centuries, Stephenson's studies of eclipse observations find an accumulated uncertainty in the timing of the rotation of the earth of 420 seconds at 400 BCE, and only 80 seconds at 1000 CE.

Magnitude and consistency of conspiracy theory

Fomenko claims that world history prior to 1600 was deliberately falsified

for political reasons. The consequences of this conspiracy theory are twofold. Documents that conflict with New Chronology are said to have been edited or fabricated by conspirators (mostly Western European historians and humanists of late XVI to XVII centuries). The lack of documents directly supporting New Chronology and conflicting traditional history is said to be thanks to the majority of such documents being destroyed by the same conspirators.

Consequently, there are many thousands of documents that are considered authentic in traditional history, but not in New Chronology. Fomenko often uses "falsified" documents, which he dismisses in other contexts, to prove a point. For example, he analyzes the Tartar Relation and arrives at the conclusion that Mongolian capital of Karakorum was located in Central Russia (equated with present-day Yaroslavl). However, the Tartar Relation makes several statements that are at odds with New Chronology (such as that Batu Khan and Russian duke Yaroslav are two distinct people). Those are said by Fomenko to have been introduced into the original text by later editors.

Many of the rulers that Fomenko claims are medieval doppelgangers moved in the imaginary past have left behind vast numbers of coins. Numismatists have made innumerable identifications of coins to rulers known from ancient sources. For instance, several Roman emperors issued coinage featuring at least three of their names, consistent with those found in written sources, and there are frequent examples of joint coinage between known royal family members, as well as overstrikes by kings who were known enemies.

Ancient coins in Greek and Latin are unearthed to this day in vast quantities from Britain to India. For Fomenko's theories to be correct, this could only be explained by counterfeit on a very grand and consistent scale, as well as a complete dismissal of all numismatic analyses of hoard findings, coin styles etc.

Popularity in forums and amongst Russian imperialists

Despite criticism, Fomenko has published and sold over one million copies of his books in his native Russia. Many internet forums have appeared which aim to supplement his work with additional amateur research. His critics have suggested that Fomenko's version of history appealed to the Russian reading public by keeping alive an imperial consciousness to replace their disillusionment with the failures of Communism and post-Communist corporate oligarchies.

Alexander Zinoviev called the New Chronology "one of the major scientific breakthroughs of the XX century."

(Wikipedia text retrieved on 2nd August, 2015)

Afterword from the publisher

Dr. Fomenko *et al* as scientists are ready to recognize their mistakes, to repent and to retract on the condition that:

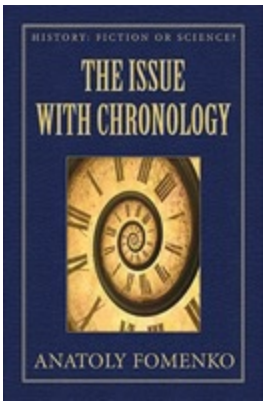
- radiocarbon dating methods pass the black box tests, or
- astronomy refutes their results on ancient eclipses, or
- US astrophysicist Robert Newton was proved wrong to accuse Ptolemy of his crime.

At present, historians do not, can not, and will not comply. The radiocarbon dating labs run their very costly tests only if the sample to be dated is accompanied with an idea of age pronounced by historians on basis of … subjective … mmm … gutfeeling … and the history books they have been writing for the last 400 years. Radiocarbon labs politely bill for their fiddling and finetuning to get the dates "to order" of historians. *Circulus vitiosus* is perfect.

Overview of the e-Series

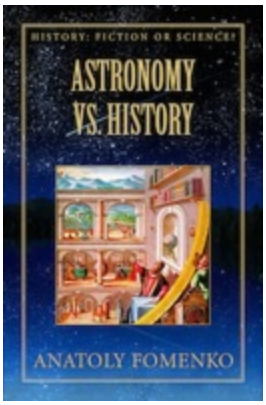
History: Fiction or Science?

by Anatoly Fomenko and Gleb Nosovskiy



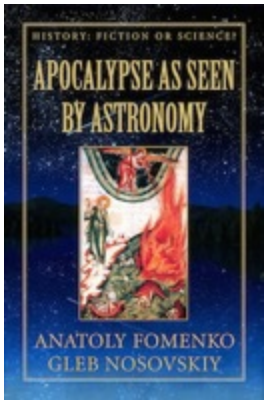
Book 1:

The Issue with Chronology



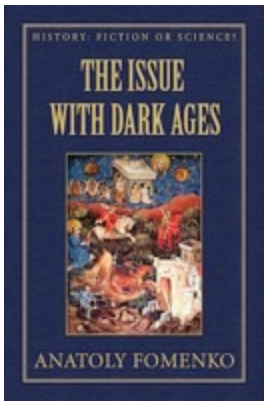
Book 2:

Astronomy vs. History



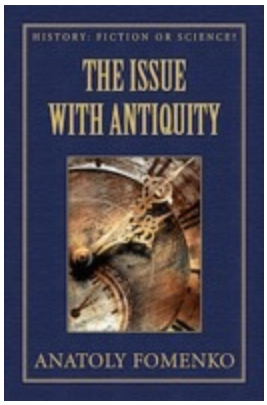
Book 3:

The Apocalypse Seen by Astronomy



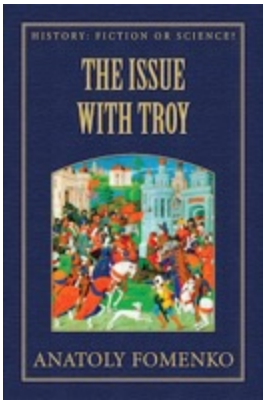
Book 4:

The Issue with Dark Ages



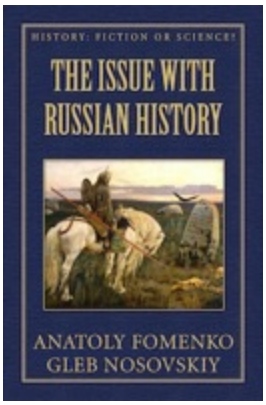
Book 5:

The Issue with Antiquity



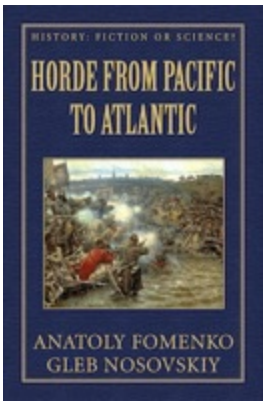
Book 6:

The Issue with Troy



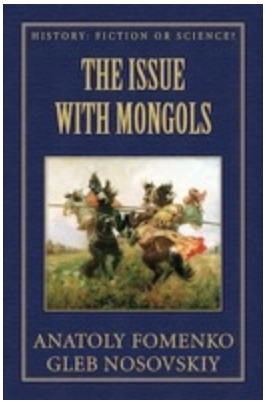
Book 7:

The Issue with Russian History

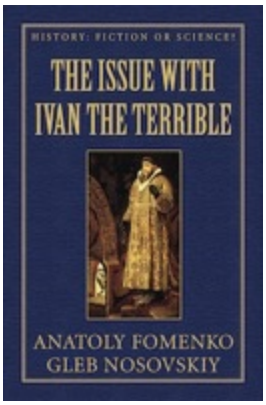


Book 8:

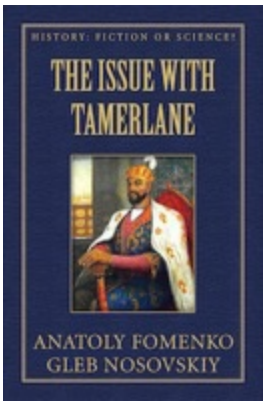
Horde From Pacific to Atlantic



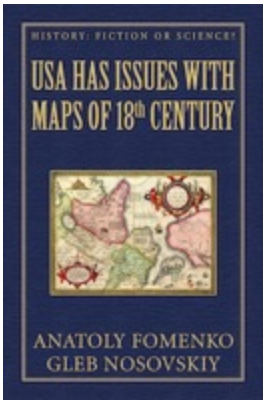
Book 9:
The Issue with Mongols



Book 10:
The Issue with Ivan the Terrible

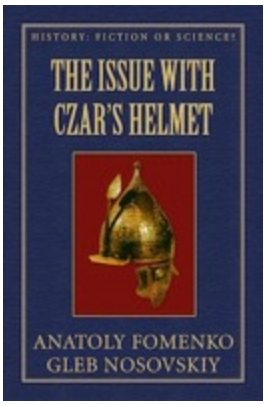


Book 11:
The Issue with Tamerlane



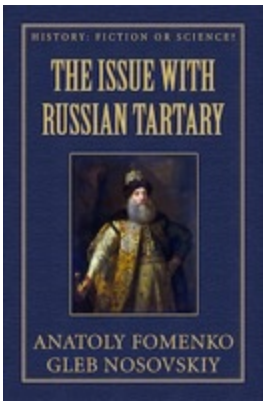
Book 12:

USA Has Issues with Maps of 18th Century



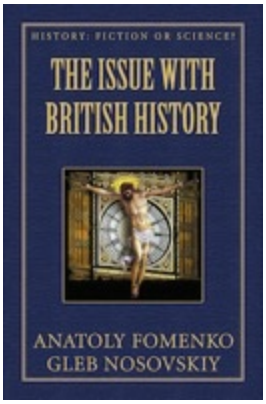
Book 13:

The Issue with Czar's Helmet



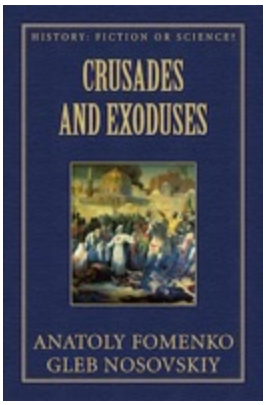
Book 14:

The Issue with Russian Tartary



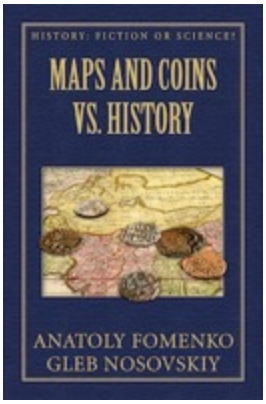
Book 15:

The Issue with British History



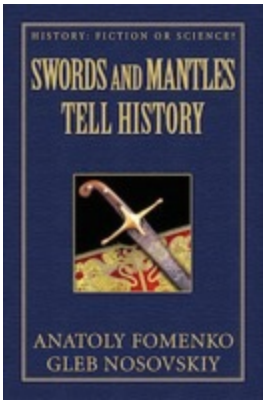
Book 16:

Crusades and Exoduses



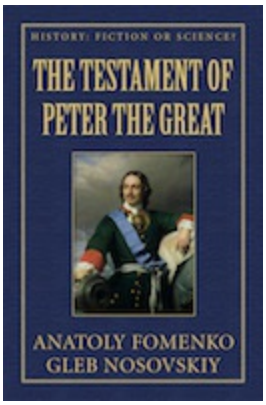
Book 17:

Maps and Coins vs. History



Book 18:

Swords and Mantles Tell History

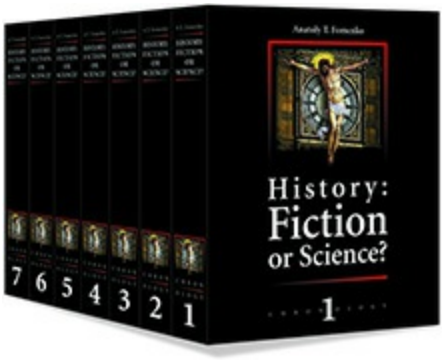


Book 19:

The Testament of Peter the Great

Overview of the seven-volume print edition

History: Fiction or Science?



Chronology 1

A. T. Fomenko

Introducing the problem.
A criticism of the Scaligerian chronology.
Dating methods as offered by mathematical statistics.
Eclipses and zodiacs.

Chronology 2

A. T. Fomenko

The dynastic parallelism method.
Rome. Troy. Greece. The Bible.
Chronological shifts.

Chronology 3

A. T. Fomenko, T. N. Fomenko, V. V. Kalashnikov, G. V. Nosovskiy

Astronomical methods as applied to chronology.
Ptolemy's Almagest. Tycho Brahe. Copernicus.
The Egyptian zodiacs.

Chronology 4

A. T. Fomenko, G. V. Nosovskiy

Russia. Britain. Byzantium. Rome.

Chronology 5

A. T. Fomenko, G. V. Nosovskiy

Russia = Horde. Ottomans = Atamans.
Europe. China. Japan.
The Etruscans. Egypt. Scandinavia.

Chronology 6

A. T. Fomenko, G. V. Nosovskiy

The Horde-Ataman Empire.
The Bible. The Reformation.
America. Passover and the calendar.

Chronology 7

A. T. Fomenko, G. V. Nosovskiy

A reconstruction of global history.
The Khans of Novgorod = The Habsburgs.
Miscellaneous information.
The legacy of the Great Empire in the history and culture of Eurasia and America.

This seven-volume edition is based on a number of our books that came out over the last couple of years and were concerned with the subject in question. All this gigantic body of material was revised and categorized; finally, its current form does not contain any of the repetitions that are inevitable in the publication of separate books. All of this resulted in the inclusion of a great number of additional material in the current edition – including previously unpublished data. The reader shall find a systematic

rendition of detailed criticisms of the consensual (Scaligerian) chronology, the descriptions of the methods offered by mathematical statistics and natural sciences that the authors have discovered and researched, as well as the new hypothetical reconstruction of global history up until the XVIII century. Our previous books on the subject of chronology were created in the period of naissance and rather turbulent infancy of the new paradigm, full of complications and involved issues, which often resulted in the formulation of multi-optional hypotheses. The present edition pioneers in formulating a consecutive unified concept of the reconstruction of ancient history – one that apparently is supported by a truly immense body of evidence. Nevertheless, it is understandable that its elements may occasionally be in need of revision or elaboration.

A. T. Fomenko

Also by Anatoly T. Fomenko

(List non-exhaustive)

A. T. Fomenko. *Differential Geometry and Topology.* Plenum Publishing Corp., 1987. New York and London: Consultants Bureau.

A. T. Fomenko. *Variational Principles of Topology. Multidimensional Minimal Surface Theory.* The Netherlands: Kluwer Academic Publishers, 1990.

A. T. Fomenko. *Topological variational problems.* Gordon and Breach, 1991.

A. T. Fomenko. *Integrability and Nonintegrability in Geometry and Mechanics.* The Netherlands: Kluwer Academic Publishers, 1988.

A. T. Fomenko. *The Plateau Problem.* Vols. 1, 2. Gordon and Breach, 1990. (Studies in the Development of Modern Mathematics.)

A. T. Fomenko. *Symplectic Geometry. Methods and Applications.* Gordon and Breach, 1988. Second edition 1995.

A. T. Fomenko, Dao Chong Thi. *Minimal Surfaces and Plateau Problem.* American Mathematical Society, 1991.

A. T. Fomenko, V. V. Trofimov. *Integrable Systems on Lie Algebras and Symmetric Spaces.* Gordon and Breach, 1987.

A. T. Fomenko, A. A. Tuzhilin. *Geometry of Minimal Surfaces in Three-Dimensional Space.* (In: *Translation of Mathematical Monographs,* vol. 93. American Mathematical Society, 1991.

A. T. Fomenko. *Topological Classification of Integrable Systems.* Advances in Soviet Mathematics, vol. 6. American Mathematical Society, 1991.

A. T. Fomenko. *Tensor and Vector Analysis: Geometry, Mechanics and Physics.* Taylor and Francis, 1988.

A. T. Fomenko, S. V. Matveev. *Algorithmic and Computer Methods for Three-Manifolds.* The Netherlands: Kluwer Academic Publishers, 1997.

A. T. Fomenko, T. L. Kunii. *Topological Modeling for Visualization.* Springer-Verlag, 1997.

A. T. Fomenko, B. A. Dubrovin, S. P. Novikov. *Modern Geometry. Methods and Applications.* Springer-Verlag, GTM 93, Part 1, 1984; GTM 104, Part 2, 1985, GTM 124, Part 3, 1990.

A. T. Fomenko, S. P. Novikov. *The basic elements of differential geometry and topology.* The Netherlands: Kluwer Academic Publishers, 1990.

A. T. Fomenko, A. V. Bolsinov. *Integrable Hamiltonian Systems: Geometry, Topology, Classification.* Taylor and Francis, 2003.

A. T. Fomenko. *Empirico-Statistical Analysis of Narrative Material and Its Applications to Historical Dating.* (Vol. 1: *The Development of the Statistical Tools*. Vol. 2: *The Analysis of Ancient and Medieval Records*.) The Netherlands: Kluwer Academic Publishers, 1994.

A. T. Fomenko, V. V Kalashnikov, G. V. Nosovsky.*Geometrical and Statistical Methods of Analysis of Star Configurations. Dating Ptolemy's Almagest.* USA: CRC Press, 1993.

A. T. Fomenko. *New Methods of Statistical Analysis of Historical Texts. Applications to Chronology. Antiquity in the Middle Ages. Greek and Bible History.* Vols. 1, 2, 3. USA, Lewiston, Queenston, Lampeter: The Edwin Mellen Press, 1999.

A. T. Fomenko. *Mathematical Impressions.* American Mathematical Society, 1990.

Also by Gleb V. Nosovskiy

(List non-exhaustive)

A. T. Fomenko, G. V. Nosovskiy. *On Calculating the Parent Structures in Shuffled Sequences.* Vector and Tensor Analysis Seminar Works, Issue 22. Moscow: Moscow State University Publications, 1985.

G. V. Nosovskiy. *Controlling the Diffusion Processes on an Edgeless Manifold.* Science Candidate of Physics and Mathematics Dissertation. Moscow: Moscow University, 1988.

A. T. Fomenko, V. V. Kalashnikov, G. V. Nosovskiy. *Geometrical and Statistical Methods of Analysis of Star Configurations. Dating Ptolemy's Almagest.* CRC Press, 1993. 300 pages.

G. V. Nosovskiy. *Nonlinear Potentials Construction for Degenerate Hamilton-Jacobi-Bellman Equations in R^d.* In: Almanac *Statistics and Control of Random Processes*, Volume 5. Moscow: TVP, 1994.

A. T. Fomenko, G. V. Nosovskiy. *The New Chronology and Conception of the Ancient History of Russia, Britain and Rome. Facts. Statistics. Hypotheses.* Volumes 1 and 2. Moscow: Moscow State University Didactic and Scientific Centre of Pre-University Education, 1995.

A. T. Fomenko, V. V. Kalashnikov, G. V. Nosovskiy. *Dating the Almagest Star Catalogue.* Moscow: Faktorial, 1995.

A. T. Fomenko, G. V. Nosovskiy. *The Empire. A New Mathematical Chronology of the Antiquity.* Faktorial, Moscow, 1996.

A. T. Fomenko, G. V. Nosovskiy. *Mathematico-Statistical Models of Information Distribution in Historical Chronicles.* In: *Mathematical Issues of Cybernetics,* issue 6. Moscow: Nauka, Fizmatlit, 1996.

A. T. Fomenko, G. V. Nosovskiy. *Mathematical Chronology of Biblical Events.* Moscow: Nauka, 1997. 408 pages.

A. T. Fomenko, G. V. Nosovskiy. *Biblical Russia. Russian Empire, or the Horde, and the Bible. A New Mathematical Chronology of the Antiquity.* Volumes 1 and 2.

Moscow: Faktorial, 1998.

A. T. Fomenko, G. V. Nosovskiy. *An Introduction to the New Chronology*. Moscow: Kraft, 1999.

A. T. Fomenko, G. V. Nosovskiy. *A Reconstruction of Global History. New Chronology*. Moscow: Delovoi Express, 1999.

A. T. Fomenko, G. V. Nosovskiy. *A Reconstruction of Global History. The research of 1999-2000*. Moscow: Delovoi Express, 2000.

A. T. Fomenko, V. V. Kalashnikov, G. V. Nosovskiy. *Astronomical Analysis of Chronology*. Moscow: Delovoi Express, 2000.

A. T. Fomenko, G. V. Nosovskiy. *A New Chronology of Egypt. Astronomical Dating of Egyptian Zodiacs*. Moscow: Veche, 2002 and 2003.

A. T. Fomenko, G. V. Nosovskiy. *King of the Slavs*. St. Petersburg: Neva, 2004.

A. T. Fomenko, G. V. Nosovskiy. *A New Chronology of Russia: Russia, Britain, Byzantium and Rome*. Moscow: RIMIS, 2004.

A. T. Fomenko, A. A. Golovanov, D. P. Ilyutko, G. V. Nosovskiy. *Computer Geometry: A Textbook for University Students*. Moscow: Akademiya Publishing Centre, 2006.

BIBLIOGRAPHY

Separate books on the New Chronology

Prior to the publication of the seven-volume *Chronology,* we published a number of books on the same topic. If we are to disregard the paperbacks and the concise versions, as well as new re-editions, there are seven such books. Shortened versions of their names appear below:

1. *Introduction.*
2. *Methods 1-2.*
3. *Methods 3.*
4. *The New Chronology of Russia, Britain and Rome.*
5. *The Empire.*
6. *The Biblical Russia.*
7. *Reconstruction.*

• **Book one. *Introduction.***

[*Intro*]:1. Fomenko, A. T. *New Experimental Statistical Methods of Dating Ancient Events and their Application to the Global Classical and Mediaeval Chronology.* Pre-print. Moscow, The State Television and Radio Broadcast Committee, 1981. Order #3672. Lit. 9/XI-81. No. BO7201, 100 p.

[*Intro*]:2. Fomenko, A. T. *Some New Empirico-Statistical Methods of Dating and the Analysis of Present Global Chronology.* London, The British Library, Department of Printed Books, 1981. Cup. 918/87. 100 p.

[*Intro*]3. Fomenko, A. T. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?).* Essay. Moscow, Publishing House of the Moscow State University Department of Mechanical Mathematics, 1993. 204 p.

[*Intro*]:4. 2nd edition, revised and expanded. Fomenko, A. T., and G. V. Nosovskiy. *A Criticism of the Traditional Chronology of the Classical Age and the Middle Ages (What Century Is It Now?).* Moscow, Kraft-Lean, 1999. 757 p. Kraft Publications

released a concise version of this book in 2001. 487 p.

[*Intro*]:5. Another revision. Fomenko, A. T., and G. V. Nosovskiy. *What Century Is It Now?* Moscow, AIF-Print Publications, 2002. 511 p.

• **Book two, part one:** ***Methods-1.***

[*Meth1*]:1. Fomenko, A. T. *The Methods of Statistical Analysis of Narrative Texts and their Chronological Applications.* (The identification and dating of dependent texts, statistical chronology of the antiquity, as well as the statistics of ancient astronomical accounts.) Moscow, The MSU Publishing House, 1990. 439 p.

[*Meth1*]:2. 2nd revised edition came out in 1996 as *The Methods Of Mathematical Analysis of Historical Texts. Chronological applications.* Moscow, Nauka Publications, 1996. 475 p.

[*Meth1*]:3. Several chapters of the book came out in 1996, revised and extended, as a separate book: Fomenko, A. T. *The New Chronology of Greece. Antiquity in the Middle Ages,* Vols. 1 and 2. Moscow, MSU Centre of Research and Pre-University Education, 1996. 914 p.

[*Meth1*]:4. The English translation of the book, extended and revised to a large extent, was released under the following title: Fomenko, A. T. *Empirico-Statistical Analysis of Narrative Material and its Applications to Historical Dating.* Vol. 1, *The Development of the Statistical Tools.* Vol. 2, *The Analysis of Ancient and Mediaeval Records.* The Netherlands, Kluwer Academic Publishers, 1994. Vol. 1: 211 p. Vol. 2: 462 p.

[*Meth1*]:5. A Serbian translation titled Фоменко А. Т. *Статистичка хронологија. Математички поглед на историју. У ком смо веку?* was published in 1997. Belgrade, Margo-Art, 1997. 450 p.

[*Meth1*]:6. The book was published in a revised and substantially extended version in 1999 as Volume 1 in a series of two: Fomenko, A. T. *The Methods of Statistical Analysis of Historical Texts. Chronological Applications.* Vol. 1. Moscow, Kraft and Lean, 1999. 801 p.

[*Meth1*]:7. A revised version of the book was published as two volumes (the first two in a series of three) in 1999 in the USA (in Russian) by the Edwin Mellen Press. Fomenko, A. T. *New Methods of Statistical Analysis of Historical Texts. Applications to Chronology,* Vols. 1 and 2. The publication is part of the series titled *Scholarly Monographs in the Russian Language,* Vols. 6-7. Lewiston,

Queenston, Lampeter, The Edwin Mellen Press, 1999. Vol. 1: 588 p. Vol. 2: 564 p.

• **Book two, part two:** ***Methods-2.***

[*Meth2*]:1. Fomenko, A. T. *Global Chronology.* (A Research of the Classical and Mediaeval History. Mathematical Methods of Source Analysis. Global Chronology.) Moscow, MSU Publications, 1993. 408 p.

[*Meth2*]:2. A revised and substantially extended version of the book as the second volume in a series of two: Fomenko, A. T. *The Methods of Statistical Analysis of Historical Texts. Chronological Applications,* Vol. 2. Moscow, Kraft and Lean, 1999. 907 p.

[*Meth2*]:3. A revised version of the book was published as the last volume in a series of three in the USA (in Russian) under the title: Fomenko A. T. *Antiquity in the Middle Ages (Greek and Bible History),* the trilogy bearing the general name: Fomenko A. T. *New Methods of the Statistical Analysis of Historical Texts and their Chronological Application.* The publication is part of the series titled *Scholarly Monographs in the Russian Language.* Lewiston, Queenston, Lampeter, The Edwin Mellen Press, 1999. 578 p.

• **Book three:** ***Methods-3.***

[*Meth3*]:1. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Geometrical and Statistical Methods of Analysis of Star Configurations. Dating Ptolemy's Almagest.* USA: CRC Press, 1993. 300 p.

[*Meth3*]:2. The Russian version of the book was published in 1995 in Moscow by the Faktorial Publications under the title: Kalashnikov V. V., Nosovskiy G. V., Fomenko A. T. *The Dating of the Almagest Star Catalogue. Statistical and Geometrical Analysis.* 286 p.

[*Meth3*]:3. A substantially extended and revised version of the book: Kalashnikov, V. V., G. V. Nosovskiy, and A. T. Fomenko. *The Astronomical Analysis of Chronology. The Almagest. Zodiacs.* Moscow, The Delovoi Express Financial Publications, 2000. 895 p.

[*Meth3*]:4. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Egypt. The Astronomical Dating of Ancient Egyptian Monuments. Research of 2000-2002.* Moscow, Veche Press, 2002. 463 p.

• **Book four:** ***Russia, Britain and Rome.***

[*RBR*]:1. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology and Conception of the Ancient History of Russia, Britain, and Rome. Facts, Statistics, Hypotheses.* Vol. 1, *Russia.* Vol. 2, *Britain and Rome.* Moscow, MSU Centre of Research and Pre-University Education. Two editions, 1995 and 1996. 672 p.

[*RBR*]:2. A somewhat adapted and revised version of the book came out in 1997: Fomenko, A. T., and G. V. Nosovskiy. *Russia and Rome. How correct is our understanding of Eurasian history?* Vols. 1 and 2. Moscow, Olymp Publications, 1997. 2nd edition 1999. The next three volumes from this series of five were published in 2001. Vol. 1: 606 p. Vol. 2: 621 p. Vol. 3: 540 p. Vol. 4: 490 p. Vol. 5: 394 p.

[*RBR*]:3. A revised version of the first volume was published in 1997 as a separate book: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia.* Moscow, Faktorial Publications, 1997. Re-editions 1998 and 1999. 255 p.

[*RBR*]:4. A new, substantially extended and revised version of the first two-volume edition as a single volume: Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome.* Moscow, Anvik, 1999. 540 p.

[*RBR*]:5. A new revised version of this book came out as a single volume: Fomenko A. T., and G. V. Nosovskiy. Moscow, The Delovoi Express Financial Publications, 2001. 1015 p.

• **Book five:** ***The Empire.***

[*Emp*]:1. Fomenko, A. T., and G. V. Nosovskiy. *The Empire (Russia, Turkey, China, Europe, Egypt. The New Mathematical Chronology of Antiquity).* Moscow, Faktorial, 1996. Re-editions 1997, 1998, 1999, 2001 and 2002. 752 p.

• **Book six:** ***The Biblical Russia.***

[*BR*]:1. Fomenko, A. T., and G. V. Nosovskiy. *The Mathematical Chronology of the Biblical Events.* Moscow, Nauka Publications, 1997. 407 p.

[*BR*]:2. A substantially revised and extended version: Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity.* Vols. 1 and 2. Moscow, Faktorial,

1998. Vol. 1: 687 p. Vol. 2: 582 p.

[*BR*]:3. A somewhat condensed version, which nevertheless contained some important new material: Fomenko, A. T., and G. V. Nosovskiy. *Horde-Russia on the Pages of the Biblical Books.* Moscow, Anvik Publications, 1998. 430 p.

[*BR*]:4. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters I (The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity. History of the Manuscripts and Editions of the Bible. The Events of the XI-XII Century A.D. in the New Testament. The Pentateuch.).* Moscow, Faktorial, 1999. 173 p.

[*BR*]:5. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters II (The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity. History of the XIV-XVI Century in the Last Books of the Kings. The History of the XV-XVI Century in the Last Chapters of the Books of the Kings. History of the XV-XVI Century in the Books of Esther and Judith. The Reformation Epoch of the XVI-XVII Century).* Moscow, Faktorial Press, 2000. 223 p.

• **Book seven:** ***Reconstruction.***

[*Rec*]:1. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History (The New Chronology).* Book 1. Moscow, The Delovoi Express Financial Publishers, 1999. 735 p.

[*Rec*]:2. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. The Research of 1999-2000 (The New Chronology).* Moscow, The Delovoi Express Financial Publishers, 1999. 615 p.

[*Rec*]:3. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. Joan of Arc, Samson, and the History of Russia.* Moscow, The Delovoi Express Financial Publishers, 2002.

We have to point out that the publication of our books on the New Chronology has influenced a number of authors and their works where the new chronological concepts are discussed or developed. Some of these are: L. I. Bocharov, N. N. Yefimov, I. M. Chachukh, and I. Y. Chernyshov ([93]), Jordan Tabov ([827], [828]), A. Goutz ([220]), M. M. Postnikov ([680]), V. A. Nikerov ([579:1]), Heribert Illig ([1208]), Christian Blöss

and Hans-Ulrich Niemitz ([1038], [1039]), Gunnar Heinsohn ([1185]), Gunnar Heinsohn and Heribert Illig ([1186]), Uwe Topper ([1462], [1463]).

Our research attracted sufficient attention to chronological issues for the Muscovite publishing house Kraft to print a new edition of the fundamental work of N. A. Morozov titled Christ, first published in 1924-1932.

Sources in Russian

[1]. Abalakin, V. K. *The Essential Ephemeris Astronomy.* Moscow, 1979.

[2]. Abbas, Shalabi. *The Entire Egypt, from Cairo to Abu-Simbel and Sinai.* 2nd extended Russian edition. Florence, Bonechi, 1996.

[2:1]. Avadyaeva, E., and L. Zdanovich. *The Hundred Great Afflictions.* Moscow, Veche, 1999.

[3]. Agathius. *The Reign of Justinian.* Moscow-Leningrad, USSR Academy of Sciences Publications, 1953. See also Agathius, Scholasticus. *Agathiae Myrinaei Historiarum libri quinque.* Berolini, 1967.

[4]. Mez, Adam. *The Muslim Renaissance.* Moscow, Nauka, 1966. German edition: Mez, A. *Die Renaissance des Islams.* Heidelberg, 1922.

[5]. Azarevich, D. I. *The History of the Byzantine Law.* Yaroslavl, 1876-1877.

[6]. Aydarova-Volkova, G. *The Priceless Experience. A Cultural Dialogue. Looking Across the Centuries.* The *Kazan* magazine, Issue 9-10 (1999): 13-21.

[7]. Acropolite, George. *The Chronicle of the Great Logothete George Acropolite.* St. Petersburg, 1863.

[8]. *The Historical Acts Compiled and Published by the Archaeographical Commission.* St. Petersburg, The State Document Preparation Expedition Typography. Vols. 1 and 2. 1841.

[9]. Nazarov, V. D., ed. *The Acts of the State of Russia. Archives of the Muscovite Monasteries and Cathedrals.* The XV – early XVII century. Moscow, The Ladomir Research and Publication Centre, 1998.

[10]. *Alexandria. A Novel about Alexander the Great Based on a Russian Chronicle of the XV century.* Moscow-Leningrad, Nauka, 1966.

[11]. Petrukhno, A. S., N. I. Shirinya, S. A. Gleybman, and O. V. Zavgorodniaya. *Alexander's Village (Alexandrovskaya Sloboda, or, literally, "The Freemen's Village of Alexander"). An Album.* The Russian Federation Ministry of Culture. City of Alexandrov. The State Museum of Art, History, and Architecture of Alexander's Village. The City Council of the City of Alexandrov. 1996.

[12]. *Alexander's Village (Alexandrovskaya Sloboda).* The materials of a scientific and practical conference. Vladimir, Golden Gate Publications, 1995.

[13]. Alexandrovsky, M. I. *A Historical Reference Book for the Churches of Moscow.*

Moscow, The State Museum of History, Department of Visual Arts, the Architectural Graphics Fund, 1917 (with an additional written before 1942).

[14]. Alexeyev, M. P. *On the Anglo-Russian Relations in the Time of Yaroslav the Wise.* The Scientific Bulletin of the Leningrad State University (4, 1945): 31.

[15]. Alexeyev, Y. *My Monarch Sent Me to the Sultan.* The *Rodina* magazine, No. 2 (1997): 31-36.

[16]. Alessandro, Angelini. *Piero della Francesca.* The *Great Italian Masters* series. Moscow, Slovo, 1997. The Italian edition: Italy, Scala, Instituto Fotografico Editoriale, 1995.

[16:1]. [*Altarpieces*] Caterina Limentani Virdis and Mari Pietrogiovanna. *Altarpieces. The Art of the Early Renaissance.* Translated from Italian. Byely Gorod, 2002. Arsenale editrice, Italy, 2001.

[17]. *The Alphabetic Syntagm of Matthew Vlastar.* Translated from Greek by Rev. Nikolai Ilyinsky, a teacher from the Seminary School of Tauris. Simpheropol, 1892. A new edition: Moscow, Galaxy Publications, 1996.

[18]. Alberti, L. *Leon Battista Alberti.* A collection of essays. Moscow, the USSR Academy of Sciences, Nauka, 1977. *Complete ed.* Oxford, Phaidon, 1977.

[19]. Amalrik, A. S., and A. L. Mongayt. *The Essential Archaeology.* Moscow, Prosveshchenie, 1963.

[19:0]. [Amartoles, George]. Matveyenko, V., and L. Shchegoleva. *The Chronicle of George the Monk.* Russian text, comments, indications. Moscow, Bogorodskiy Pechatnik, 2000.

[19:1]. The catalogue of the exhibition *500 Years Since the Discovery of America.* The Hermitage. Russian National Library. St. Petersburg, Slavia-Interbook, Inc., 1993.

[20]. Amousin, I. D. *The Dead Sea Scrolls.* Moscow, Nauka, 1960.

[21]. Amphitheatrov, A. *Collected Works in 8 Volumes.* Vol. 4. St. Petersburg, Prosveshchenie, 1911.

[22]. Anastasov, L. *A New Direction in Science? Be careful!* The *Science and Technology* magazine (Moscow), No. 8 (1983): 28-30.

[23]. Müller, V. K., comp. *The English-Russian Dictionary.* 70,000 words. Moscow, The State National and Foreign Dictionary Publishing House, 1961.

[24]. Andreyeva, V., V. Kuklev, and A. Rovner. *An Encyclopedia of Symbols, Signs, and Emblems.* Moscow, Lokid/Myth/Ad Marginem, 1999.

[25]. Anninskiy, S. A. *The News of the Tartars in Europe Brought by the Hungarian Missionaries.* Included in *The Historical Archive,* 71-112. Moscow-Leningrad, The RAS Institute of History, RAS Publications, 1940.

[26]. *Antwerp and its Sights.* Antwerp, Editions THILL S.A. Brussels, 1999. In Russian.

[27]. Antonov, A. V. *Genealogical Murals of Late XVII Century.* The Archaeographical Centre. The Russian State Archive of Ancient Acts. *The Russian Historical Research,* No. 6. Moscow, the Archaeographical Centre Publications.

[28]. Antonova, V. I., and N. E. Mneva. *The Catalogue of Ancient Russian Art from the Tretyakov Gallery.* Moscow, 1963. Vol. 1: p. 256; Vol 2: pp. 413 and 421.

[29]. *The Apocryphal Jesus, Holy Family, and Christ Witness Legendry.* Sventsitskaya, I. S., and A. P. Skogorev, comp. Moscow, Kogelet, 1999.

[30]. Apollodorus. *The Mythological Library.* Leningrad, Nauka, 1972. English edition: Apollodorus. *The Library.* London-New York: Loeb Classical Library, 1921.

[30:1]. Arago, F. *The Biographies of the Famous Astronomers, Physicists, and Geometricians.* Books 1 and 2 (Vols. 1-3). Translated by D. Perevoshchikov. Moscow-Izhevsk, The Scientific Research Centre for Regular and Chaotic Dynamics, 2000.

[31]. Arenkova, Y. I., and G. I. Mekhova. *The Don Monastery.* Moscow, Iskusstvo, 1970.

[32]. Aristaenetus. *The Love Epistles.* Eustathius, Macrembolites. *The Story of Ismene and Istmenias.* Moscow-Leningrad, Nauka, 1965. Also see Aristaenetus. *The Love Epistles.* In W. Kelley. *Erotica.* London, Bohn's Classical Library, G. Bell & Sons, 1848. Eustathius, Macrembolites. *Ismene and Istmenias.* London, 1788.

[33]. Zdanovich, G. B., ed. *Arkaim. Research. Prospects. Findings.* A collection of essays. From the series titled *The Historical Pages of Southern Ural.* The Arkaim Reserve works, State University of Chelyabinsk, the Specialized Arkaim Nature and Landscape Centre of History and Archaeology. The State Reserve of Ilmen. Chelyabinsk, the Kamenny Poyas Creative Group, 1995.

[34]. Arnold, Y. *El Señor Kon-Tiki.* Moscow, Mysl, 1970.

[35]. Aronov, V. *The Elseviers (A History of Literary Art).* Moscow, Kniga, 1975.

[36]. *The Chronicler of Archangelsk. A complete collection of Russian chronicles,*

Vol. 37. Leningrad, Nauka, 1982.

[37]. Archangelskiy, Leonid. *The Samurai Steel.* An article for the magazine called *Magnum. The New Magazine on Arms* (November-December 1998): 18-21.

[38]. Avdousina, T. D., and T. D. Panov. *Archaeological Antiquities: The Muscovite Kremlin.* The Moscow Kremlin State Museum and Reserve for History and Culture. Moscow, 1996.

[39]. Serge, Archbishop. *The Complete Oriental Menology.* Vols. 1-3. Vladimir, Typography & Lithography of V. A. Parkov in Vladimir, 1901. Reprinted Moscow, Orthodox Encyclopaedia Centre of Ecclesiastic Research, Palomnik Publications, 1997.

[40]. Archimedes. *The Works.* Moscow, Fizmatgiz, 1962. English edition: Archimedes, *The Works of Archimedes.* Cambridge, Cambridge University Press, 1912.

[40:0]. Asov, A. I. *The Book of Veles.* Moscow, Menedzher, 1995, 2nd edition.

[40:00]. Asov, A. I., Konovalov, M. Y. *The Ancient Aryans. The Slavs. Russia.* Moscow, Veche, 2002.

[40:1]. Gentili, Augusto, William Barcham, and Linda Whiteley. *The National Gallery of London.* From the *The Great Museums of the World* series. Moscow, Slovo, 2001. A translation of the Italian edition Udine: Magnus Edizioni, 2000.

[41]. Nikitin, Afanasiy. *Voyage over the Three Sees. Published in the Literary Monuments of Old Russia. 2nd Half of the XV Century.* Moscow, Khudozhestvennaya Literatura, 1982.

[42]. Nikitin, Afanasiy. *Afanasiy Nikitin's Voyage over the Three Sees.* 1466-1472. Foreword, translation, text preparation and commentary by N. I. Prokofiev. Moscow, Sovietskaya Rossiya, 1980.

[43]. Akhmanova, O. S., and others. *Precise Methods of Language Study.* Moscow, 1961.

[44]. Bayev, K. L. *Copernicus.* From the *Celebrity Biographies* series, Issue 7 (55). Moscow, The Magazine and Newspaper Consociation, 1935.

[45]. Beyer, Rolf. *The Queen of Sheba.* From the *Mark In History* series. Rostov-on-Don, Fenix Publications, 1998. A translation from the German original by Beyer, Rolf. *Die Königin von Saba.* The *Question Mark* series, Gustav Lübbe Verlag GmbH, Bergisch Gladbach. 1987.

[46]. Balandin, R. K. *A Miracle or a Scientific Enigma? Science and Religion*

Discussing the Shroud of Turin. Moscow, Znaniye, 1989. The *Question Mark* series, Issue 1, 1989.

[47]. Balandin, R., and L. Bondarev. *Nature and Civilization.* Moscow, Mysl, 1988.

[48]. Baldin, V. I., and T. P. Manushkina. *The Laura of Serge and The Trinity. The Architectural Set and the Collections of Ancient Russian Art of the XIV-XVII Century.* Moscow, Nauka, 1996.

[49]. Baranov, V. *Logic Isn't Facts.* The *Science & Technology* magazine (Moscow), No. 4 (1983): 24-28.

[50]. Baronius, C. *The Ecclesial and Secular Annals from the Birth of Christ and until the Year 1198.* Typography of P. P. Ryabushinsky, from Baronius, *Annales ecclesiastici a Christo nato ad annum 1198.* Moscow, 1913.

[51]. Bartenev, S. *The Moscow Kremlin in the Antiquity and Nowadays.* Moscow, Synodal Typography, 1912.

[52]. de las Casas, Bartólome. *History of the Indias.* Leningrad, Nauka, 1968.

[53]. Baskakov, N. A. *Russian Names of Turkic Origin.* Moscow, Nauka, The Main Oriental Literature Editing Board, 1979.

[54]. Magarichev, Y. M., ed. and comp. *The Cultural and Historical Reserve of Bakhchisaray.* Simferopol, Tavria, 1995.

[55]. Bakhshi, Iman. *Jagfar Tarikhy. A Collection of Bulgarian Manuscripts from 1680.* Russian translation of the Bulgarian text by I. M. K. Nigmatoullin. Orenburg, The Orenburg Press Contact, KOPF, editorial board of the *Bulgaria Courier,* 1993.

[56]. Bashmakova, I. G., and G. S. Smirnova. *The Naissance and the Development of Algebra.* Published in the *Aperçus on the History of Mathematics* edited by B. V. Gnedenko. Moscow, MSU Publications, 1997.

[57]. Belenkiy, M. S. *Judaism.* Moscow, Gospolitizdat, 1966.

[58]. Bellosi, Luciano. *Giotto.* Moscow, Slovo Press, 1996. Translated from the 1995 Italian edition by Scala, Istituto Fotografico Editoriale.

[59]. Belova, A. G. *The Historical Morphology of the Arabic Language.* Moscow, 1994.

[59:0]. Belova G. A, Sherkova T. A. *Russians in the Land of Pyramids. Travellers, Scientists, Collectioners.* Moscow, Aleteya, 2003.

[59:1]. Belyavsky, V. A. *Legendary and Historical Babylon.* Moscow, Mysl, 1971.

[60]. Belyavsky, M. T. *M. V. Lomonosov and the Foundation of the Moscow University (1755-1955).* Edited by M. N. Tikhomirov. Moscow, MSU Publications, 1955.

[61]. Belyaev, D. V. *Byzantine. Essays, Materials and Notes concerning Byzantine Antiquity.* Book III. St. Petersburg, 1891-1906.

[62]. Belyaev, L. A. *The Ancient Monasteries of Moscow According to Archaeological Data.* Moscow, The Russian Academy of Sciences, Institute of Archaeology. Research and materials concerning the archaeology of Moscow. Vol. 6. 1995.

[63]. Belyaev, Y. *100 Monsters of Antiquity.* An illustrated encyclopaedia of mythology. Moscow, Raritet, 1997.

[64]. Bémont, C., and G. Monod. *The Mediaeval History of Europe.* Petrograd, 1915. French edition: Bémont, C., and G. Monod. *Histoire de l'Europe au Moyen Âge.* Paris, 1921.

[64:1]. Berg, L. S. *The Discovery of Kamchatka and Bering's Expedition.* Moscow-Leningrad, The USSR Academy of Sciences Press, 1946.

[64:2]. Berg, L. S. *Essays on the History of Russian Geographical Discoveries.* Moscow-Leningrad, The USSR Academy of Sciences Press, 1946.

[65]. Berry, A. *Concise History of Astronomy.* Translated by S. Zaimovskiy. Moscow-Leningrad, GITTL, 1946.

[66]. Archimandrite Nicephor. *The Biblical Encyclopedia (The Full Illustrated Biblical Encyclopedia).* Moscow, The A. I. Snegiryova Typography, 1891. A modern reprint was published by the Laura of St. Serge and the Holy Trinity in 1990.

[67]. *The Bible.* 10th edition. St. Petersburg, 1912.

[68]. *The Bible. Books from the Old and the New Covenant in Russian Translation with Anagoges and Appendices.* Moscow, Moscow Patriarchy Press, 1968. There are numerous re-editions in existence, for instance, the one published by the Russian Biblical Society in Moscow, 1995.

[69]. *The Bible. Books of the Holy Writ from the Old and the New Covenant.* Russian translation with appendices. 4th edition. Brussels, Life with God Press, 1989.

[70]. *The Bible, or the Books of the Holy Writ from the Old and the New Covenant with Anagoges.* 2nd edition. St. Petersburg, Synodal Typography, 1900. Reprinted by the Russian Biblical Society in Moscow, 1993. (This version of the Bible dates to

the 1st half of the XVIII century and is therefore occasionally called Elizabethan.)

[71]. *Scorina's Bible.* A facsimile edition of the Bible published by Francisco Scorina in 1517-1519. Volumes 1-3. Minsk, The Petrus Brovka Byelorussian Sovetskaya Encyclopaedia Press, 1990.

[72]. Bickerman, E. *Chronology of the Ancient World.* Moscow, Nauka, 1975. Translated from the English edition published in London by Thames & Hudson, 1968-1969.

[73]. Biroulia, Y. N. *Russian Naval Charts of 1701-1750. Copies from originals (Atlas).* St. Petersburg, The Military Navy Publications, 1993.

[74]. *The Book of Good Tidings. Interpretations of the Holy Gospel by St. Theophilactus, the Archbishop of Bulgaria. The Gospel According to Mark Interpreted.* St. Petersburg, P. P. Soykin's Publications. Reprinted St. Petersburg, Satis Press, 1993.

[75]. Blazhko, S. N. *A Course of Practical Astronomy.* Moscow, Nauka, 1979.

[76]. Blair, G. *Chronological Tables Spanning the Entire Global History, Containing Every Year since the Genesis and until the XIX Century, Published in English by G. Blair, a Member of the Royal Society, London.* Vols. 1 and 2. Moscow University Press, 1808-1809. The English edition: *Blair's Chronological and Historical Tables, from the Creation to the Present Time, etc.* London, G. Bell & Sons, 1882.

[77]. Bobrovnitskaya, T. A. *The Royal Regalia of the Russian Rulers. The Kremlin in Moscow. Published to Commemorate the 500th Anniversary of the State Coat of Arms and the 450th Anniversary of the Inauguration of the First Russian Czar Ivan the Terrible.* Moscow, The Moscow Kremlin State Museum and Reserve for History and Culture, 1997.

[78]. Bobrovnitsky. *The Origins and the Process of the Roman Catholic Liturgy.* Kiev, 1873.

[79]. Bogdanov, Ivan. *Name Lists of the Bulgarian Khans.* Sofia, Otechestvenia Front Press, 1981.

[80]. Gousseva, E., A. Lukashov, and others. *Our Lady of Vladimir.* A collection of materials. Exhibition catalogue. The State Tretyakovskaya Gallery, The Moscow Kremlin State Museum and Reserve for History and Culture. Moscow, Avangard Press, 1995.

[80:1]. Boguslavskiy, V. V. *The Slavic Encyclopaedia.* Vols. 1 and 2. Moscow,

OLMA-Press, 2001.

[81]. Bozhilov, Ivan. *The Asen Dynasty (1186-1460). Genealogy and Prosopography.* Sofia, Bulgarian Academy of Sciences Press, 1994.

[82]. Bolingbroke. *Epistles on Historical Studies and their Utility.* Moscow, Nauka, 1978.

[83]. Bolotov, V. V. *Lectures on Ancient Ecclesial History.* Vols. 1-4. Published posthumously under the editorship of Prof. A. Brilliantov. St. Petersburg, 1907. Reprinted Moscow, Spaso-Preobrazhensky Monastery of Valaam, 1994.

[84]. Bolkhovitinov, E. A. (Metropolitan Eugene). *The Concise Chronicle of Pskov.* Pskov, Otchina Press, 1993.

[85]. *The Great Soviet Encyclopaedia.* Vols. 1-51. 2nd edition. Moscow, The Soviet Encyclopaedia Press, 1949-1957.

[85:1]. *The Great Soviet Encyclopaedia.* Vols. 1-30. 3rd edition. Moscow, 1969-1978. (Electronic version on 5 CD-ROMs.)

[86]. *The Great Catechism.* Moscow, 7135 (1627 ad). Reprinted by the Royal Grodno typography in 7291 (1683 AD).

[87]. *The Great German-Russian Dictionary.* 2nd edition, Stereotyped. Moscow, Russkiy Yazyk, 1980.

[87:1]. *The Great Turkish-Russian Dictionary.* 20,000 words and word groups. The RAS Institute for Oriental Studies. 2nd edition. Moscow, Russkiy Yazyk, 1998.

[88]. *The Great Encyclopaedic Dictionary.* Moscow, The Great Russian Encyclopaedia Press, 1998.

[89]. Borisov, N. S. *Ivan Kalita.* The *Celebrity Biographies* series. Moscow, Molodaya Gvardia, 1995.

[90]. Borisovskaya, N. *Engraved Ancient Maps and Plans of the XV-XVIII century. Cosmography, Maps, Star Charts, City and Battle Plans. From the Pushkin State Museum of Art Collection.* Moscow, Galaktika Press, 1995.

[91]. *Bosch, Hieronymus.* Self-titled album of reproductions. Moscow, Uniserv, 1995.

[91:1]. *Botticelli.* An album from the *Masters of Art* series. Text by Elena Carpetti. 1997, Giunti Gruppo Editoriale, Florence, 2002. Russian edition by Byely Gorod, Moscow, 2001.

[92]. Beaufort, Louis de. *Dissertation sur l'incertitude des cinq premiers siècles de l'histoire Romaine.* Utrecht, 1738. Republished Paris, Blot, 1886.

[93]. Bocharov, L. I., N. N. Yefimov, I. M. Chachoukh, and I. Y. Chernyshev. *The Conspiracy Against Russian History. (Facts, Mysteries, Versions)*. Moscow, Anvik, 1998.

[93:1]. Brant, Sebastian. *Ship of Fools*. Part of the *The World Literature Bibliothèque* series (Series 1, Vol. 33). Moscow, Khudozhestvennaya Literatura, 1971.

[94]. Brownley, C. A. *Statistical Theory and Methodology in Science and Technology*. Moscow, Nauka, 1977.

[95]. Brashinskiy, I. B. *Looking for the Scythian Treasures*. Leningrad, The USSR Academy of Sciences, Nauka, 1979.

[96]. Brodsky, B. *Kremlin – The Heart of the Fatherland*. Moscow, Izobrazitelnoye Iskusstvo, 1996.

[97]. Bronstein, I. N., and K. A. Semendyaev. *A Reference Book on Mathematics*. Moscow, Nauka, 1986.

[98]. Bronsten, V. A. *Claudius Ptolemy*. Moscow, Nauka, 1988.

[99]. Brugsch, Heinrich. *History of the Pharaohs*. Translated by G. K. Vlastov. Published in the series titled *The Chronicles and the Monuments of the Ancient Egypt*. St. Petersburg, I. I. Glazounov's Typography, 1880. English edition: *Egypt under the Pharaohs. A History Derived Entirely from the Monuments*. London, J. Murray, 1891.

[99:1]. *Bruges: its Sights and Delights. City Plan*. (Russian version). E.E.C., Editions Thill S. A., Brussels, 1997.

[100]. Bryusova, V. G. *Andrei Rublev*. Moscow, Izobrazitelnoye Iskusstvo, 1995.

[101]. Bouganov, V. I. *Razin and his Followers. Documents, Accounts of the Contemporaries*. Moscow, Nauka, 1995.

[102]. Bouganov, S. I. *Native Historiography of Russian Chronicles*. Moscow, Nauka, 1975.

[103]. Bouzeskoul, V. P. *An Introduction into Greek History. Lectures*. Vol. 1. Petrograd, 1915.

[104]. Boukreyeva, T. N. *The Basel Museum of Arts*. Moscow, Izobrazitelnoye Iskusstvo, 1987.

[105]. Boulatov, A. M. *The Historical Plans of Moscow*. Release III. Moscow, Zhiraf, 2000.

[106]. Burian, Y., and B. Moukhova. *The Enigmatic Etruscans*. Moscow, Nauka, 1970.

[107]. Bouseva-Davydova, I. L. *The Temples of the Muscovite Kremlin: Holy Relics and other Antiquities*. Moscow, The Nauka Int'l Academic Publishing Co., 1997.

[108]. Boutkevich, T. I. *An Overview of Russian Sects*. Kharkov, 1910.

[109]. Boutkov, P. *Defending the Russian Chronicle of Nestor from the Vituperation of the Sceptics*. St. Petersburg, 1840.

[110]. Boutomo, S. I. *Radionuclear Datings and the Construction of an Absolute Chronological Scale of Archaeological Monuments*. In *Archaeology and Natural Sciences*. Moscow, Nauka, 1965. 35-45.

[111]. Boutromeyev, V. *Global History in Individual Personalities. Late Middle Ages*. Moscow, Olma, 1999.

[112]. Kalougin, V. I., comp. *Folk Tales and Legends*. Moscow, Sovremennik, 1991.

[113]. Bychkov, A. A., A. Y. Nizovsky, and P. Y. Chernosvitov. *The Conundrums of Ancient Russia*. Moscow, Veche, 2000.

[114]. Bychkov, V. V. *The Mediaeval Aesthetics of Russia. XI-XVII century*. Moscow, Mysl, 1992.

[114:1]. Bauval, Robert, and Adrian Gilbert. *The Orion Mystery. Unlocking the Secrets of the Pyramids*. Russian translation. Moscow, Veche, 1996.

[115]. *Bulgaria. A Traveller's Map*. Scale: 1:530000. Sofia, Datamap Revue, 1997.

[116]. Wagner, G. K. *Soviet Union and its Famous Works of Art. Old Cities of Russia. A traveller's guide*. Moscow, Iskusstvo, Edizion Leipzig, 1980.

[116:1]. Weinstein S., and M.Kryukov. *The Saddle and the Stirrup*. The *Znaniye-Sila* (Knowledge is Power) magazine (Moscow), August 1985, 24-26.

[117]. Valishevsky, K. *Ivan the Terrible*. Moscow, IKPA-press, 1989. Reprinted from Moscow, Obshchestvennaya Polza Typography, 1912.

[118]. Valishevsky, K. *Ivan the Terrible*. Moscow, Svarog, 1993.

[119]. Valishevsky, K. *The First Romanovs*. Moscow, Kvadrat, 1993.

[120]. Vasiliev, A. A. *The History of Byzantium. The Fall of Byzantium. The Palaeiologi Epoch (1261-1453)*. Leningrad, Academia, 1925.

[121]. *An Introduction into Special Historical Disciplines*. Moscow, MSU Publications, 1990.

[122]. Weber, George. *Universal History*. Moscow, 1892. English edition: Weber, G. *Outline of Universal History from the Creation of the World to the Present Time*.

London, 1851.

[122:1]. *Hungarian-Russian Dictionary.* 40,000 words. Moscow-Budapest, Russkiy Yazyk, The Hungarian Academy of Sciences Publishing House, 1974.

[123]. Weisman, A. D. *Greek-Russian Dictionary.* 5th edition. St. Petersburg, published by the author, 1899. Reprinted Moscow, Graeco-Latin Department of Y. A. Shichalin, 1991.

[124]. Weisman, A. D. *Latin-Russian Dictionary.* St. Petersburg: published by the author, 1899. Reprinted Moscow, Graeco-Latin Department of Y. A. Shichalin, 1991.

[125]. Venelin, Y. *News of the Varangians as Related by Arab Scribes; their Alleged Crimes as Seen by the Latter.* The Imperial Moscow University Society for History and Russian Antiquities Readings, Book IV, Section V: 1-18. 1870.

[125:1]. Vereshchagin V. V. *Vereschagin, the Artist. Napoleon I in Russia, 1812.* Tver, the Sozvezdie Agency of Tver, 1993.

[125:2]. Vermoush, G. *Diamonds in World History and Stories about Diamonds.* Moscow, Mezhdunarodnye Otnosheniya, 1988.

[126]. Veselovsky, A. N. *Russians and Veltins in the Saga of Tidrec of Berne (Verona).* St. Petersburg, Typography of the Imperial Academy of Sciences, 1906. A separate engraving from the *Russian Language and Belles Lettres Department Courier,* Vol. XI (1906), Book 3: 1-190.

[127]. Veselovsky, I. N. *Aristarchus of Samos – The Copernicus of the Antiquity.* Historical and astronomical research. Issue 7: 44. Moscow, Nauka, 1961.

[128]. Veselovsky, S. B. *A Research into the History of Oprichnina.* Moscow, 1963.

[129]. *The Russia Academy of Sciences Courier,* Vol. 68, No. 10 (October 1998). Moscow, Nauka.

[129:1]. Palaudirias, S. A., Editorial Escudo de Oro. *The Entire Antwerp.* In *The Entire Europe* Collection. Antwerp, published in Russian. Barcelona, 1998.

[129:2]. Bersnev, P. V., comp. *The Old Testament Apocrypha. The Book of the Jubilees. Testaments of the Twelve Patriarchs.* Translated by A. V. Smirnov. Published in the *Alexandrian Library* series. St. Petersburg, Amphora, 2000.

[129:3]. Vzdornov, G. I. *Book Art in Old Russia. Handwritten Books in the North-Eastern Russia in the XII – Early XV century.* Moscow, Iskusstvo, 1980.

[130]. Widukind of Corvea. *The Deeds of the Saxons.* Moscow, Nauka, 1975. See also

Widukind. *Sächsische Geschichten.* Translated by R. Schottin, foreword by W. Wattenbach. GV. Leipzig, 1882. Also see: Widukind. *Sächsische Geschichten.* New revision by Paul Hirsch. GV, Bd. 33, Leipzig, 1931.

[131]. *The Byzantine Book of the Eparch.* Moscow, Oriental Literature Publications, 1962. Also see *The Book of the Eparch. Le livre du préfet,* with an introduction by Prof. Ivan Dulcev. "Reprint of … the publication (by Jules Nicole) of the *Book of the Eparch*, to which is added … a facsimile of the complete manuscript and Freshfield's English translation." 1970.

[132]. *Byzantine Historians. Dexippos, Eunapius, Olympiodorus, Malchus, Peter the Patrician, Menander, Candides, Nonnos, Theophanes the Byzantine.* St. Petersburg, 1858.

[133]. *Byzantine Legends.* Leningrad, Nauka, 1972.

[134]. Vilinbakhov, G. V. *The State Coat of Arms of Russia. 500 Years.* St. Petersburg, Slavia. The State Hermitage. The Presidential State Heraldry Commission. The Moscow Kremlin State Museum and Reserve for History and Culture, 1997.

[135]. Vilinbakhov, G., and T. Vilinbakhova. *St. George and his Image as Used in Russia.* St. Petersburg, Iskusstvo, 1995.

[136]. de Villehardouin, Geoffroy. *The Conquest of Constantinople.* Moscow, Nauka, 1993.

[137]. Vinogradov, V. K. *Theodosia. A Historical Aperçu.* Yekaterinodar, Kilius & Co Typography, 1902. (A reprint of the first part of the book is given in the historical and literary almanac titled *Okoyem [Horizon],* No. 2 for 1992, Theodosia.)

[138]. Vittorio, Serra. *The Entire Rome. (Flowers. Churches. Museums. Monuments. Fountains. The Vatican. The Sistine Chapel. Tivoli. Ostia Antica).* Bonechi Edizioni "Il Turismo." Florence, 1994.

[139]. Vladimirov, L. I. *The Omnified Literary History.* Moscow, Kniga, 1988.

[140]. Vlasov, Sergei. *The Deeds of Constantine the Great.* First Experimental Typography of the State Committee of Russian Federation, Eleemosynary Institution "The Order of Constantine the Great", 1999.

[141]. Vnouchkov, B. C. *The Prisoner of Schliesselburg.* Yaroslavl, the Upper Volga Publications, 1988.

[142]. Voyekova, I. N., and V. P. Mitrofanov. *Yaroslavl.* From the series titled *Museum Cities.* Leningrad, Avrora, 1973.

[143]. *The Military Topographic Map of Moscow and its Environs* (1860). The map was published in the *Rarities of Russian Cartography* series. Moscow, Kartair, the scientific and editorial publishing house of I. R. Anokhin, 1998.

[144]. *Around the Coliseum.* The *Izvestiya* newspaper, 18 May 1977.

[145]. *The Vologda Chronicle.* The Anthology of Ancient Russian Literature, Vol. 37. Leningrad, Nauka, 1982.

[145:1]. *The Land of Volokolamsk. Dedicated to 400 Years of Glorifying the Most Reverend Joseph of Volotsk.* Under the general editorship of Pitirim, the Metropolitan of Volokolamsk and Yurievsk. Moscow, Prosvetitel, 1994.

[146]. Volfkovich, S. I. *Nikolai Alexandrovich Morozov as a Chemist (1854-1946).* The Journal of the USSR Academy of Sciences, Department of Chemistry, No. 5 (1947).

[147]. Volfkovich, S. I. *Nikolai Alexandrovich Morozov. His Life and Works on Chemistry.* The *Priroda (Nature)* magazine, No. 11 (1947).

[148]. Voronikhina, L. N. *Edinburgh.* The *Cities and Museums of the World* series. Moscow, Iskusstvo, 1974.

[149]. Vostokov, A. *A Description of the Russian and the Slovenian Manuscripts of the Rumyantsev Museum as Compiled by Alexander Vostokov.* St. Petersburg, Typography of the Imperial Academy of Sciences, 1842.

[150]. *The Chronicle of Ivan Timofeyev.* Prepared for printing, translated and commented by O. A. Derzhavina. Moscow-Leningrad, 1951.

[151]. *Global History.* 10 volumes. Moscow, USSR Academy of Sciences, The Socio-Economic Literature Department Publications, 1958.

[152]. *The Unified Library of Russia, or the Book Catalogue for an Exhaustive and Detailed Description of our Fatherland.* 2nd extended edition. Moscow, 1845.

[153]. Maggi, G. and Valdes, G. *The Entire Turkey.* Florence, Casa Editrice Bonechi, 1995.

[154]. Wooley, L. *Ur of the Chaldees.* Moscow, Oriental Literary, 1961 (1972). English edition: Wooley, L. *Ur of the Chaldees.* London, Benn, 1950. See also: Wooley, L. *Excavations at Ur. A Record of Twelve Years.* London, Benn, 1955.

[155]. Galfridus Monmutensis. *History of the Brits. The Life of Merlin.* Moscow, Nauka, 1984. English edition: *Histories of the Kings of Britain by Geoffrey of Monmouth.* Translated by L. A. Paton. London-New York, 1912. See also: Giles, J.

A., ed. *Six Old English Chronicles*. London, 1848.

[156]. Garkavi, A. Y. *The Accounts of the Slavs and the Russians as Given by Muslim Authors (from mid-VII century until the End of the X century AD)*. St. Petersburg, 1870 (1872).

[157]. Genova, E., and L. Vlakhova. *24 Church Plates from the Rila Monastery*. Sofia, Bulgarsky Khudozhnik, 1988.

[158]. *GEO*. A monthly magazine. No. 1 (January, 2000). Moscow, Gruner and Yar Ltd.

[159]. *Geographical Atlas*. Moscow, The General Council of Ministers, Department of Geodetics and Cartography. 1968.

[160]. Herberstein. *Baron Sigismund Herberstein. Notes on the Affairs of the Muscovires*. St. Petersburg, A. S. Souvorin's Press, 1908. *Rerum moscoviticarum commentarii*. Wien, S. l. et d., 1549. *Rerum moscoviticarum commentarii*. Basiliae, 1551. *Rerum moscoviticarum commentarii*. Basiliae, 1556. *Moscovia, der Hauptstat in Reissen*. Wien, 1557. Major, R. H., ed. *Notes upon Russia*. 2nd edition. New York, London Hakluite Society, 1963. Vol. 10: 1-116; Vol. 12: 3-174.

[161]. Herberstein, Sigismund. *Notes on Moscovia*. Moscow, MSU Publications, 1988.

[161:1]. Herberstein. *Ziga Herberstein. Sigismund Herberstein – the Warrior, Statesman, Diplomat and Peacemaker*. An edition of the Dr. F. Preshern Society for Contact Development between Slovenia and Russia.Moscow Byelye Alvy Press, Bilio, Humar Press, 2000.

[162]. von Winkler, P. P., comp. *Coats of Arms of Cities, Provinces, Regions and Towns of the Russian Empire Included into the Complete Collection of Laws and Regulations between 1649 and 1900*. St. Petersburg: published by the book salesman Iv. Iv. Ivanov, 1899. New edition: Moscow, Planeta, 1990.

[163]. Herodotus. *History*. Leningrad, Nauka, 1972. English edition: *The History of Herodotus*. From the series *Great Books of the Western World*. Vol. 5. Chicago, Encyclopaedia Britannica, Inc., The University of Chicago, 1952 (2nd edition 1990). See also: Herodotus. *The Histories of Herodotus, etc*. London and New York, Everyman's Library, 1964.

[164]. Herzen, A. G., and Y. M. Mogarichev. *The Fortress of Gems*. Kyrk-Or, Chufut-Kale. Published as part of the series *The Archaeological Monuments of the Crimea*. Simferopol, Tavria, 1993.

[165]. Herzen, A. G., and Y. M. Mogarichev. *Salachik. The Ouspensky Monastery. Bakhchisaray*. The State Museum and Reserve for History and Culture of

Bakhchisaray. 1991.

[165:1]. Hertzman, Yevgeni. *The Lost Centuries of Byzantine Music.* The XX International Congress of Byzantine Scholars. St. Petersburg, The Humanitarian Academy Publishing Centre, 2001.

[166]. Gerchouk, Y. Y. *History of Drawing and Book Art.* Moscow, Aspect, 2000.

[167]. Gililov, I. *A Passion Play of William Shakespeare, or the Mystery of the Great Phoenix.* Moscow, "Artist. Rezhissyor. Teatr" Publications, 1997.

[168]. Glazounov, I. *Russia Crucified.* The *Our Contemporary* magazine, Issues 1-5, 7-9, 11 (1996). This material was subsequently published as a book.

[169]. Gnedenko, A. M., and V. M. Gnedenko. *For One's Comrades, or Everything about the Cossacks.* Moscow, The Int'l Fund of Slavic Writing and Culture. ARP Int. Co., 1993.

[170]. The A. V. Shchusev Museum of Architecture, archive 1246/1-13.

[171]. Golenishchev-Kutuzov, I. N. *The Mediaeval Latin Literature of Italy.* Moscow, Nauka, 1972.

[172]. Golitsyn, N. S. *The Great Warlords of History.* Vol. 1. St. Petersburg, 1878.

[173]. Golovanov, Y. *Etudes on Scientists.* Moscow, Molodaya Gvardiya, 1976.

[174]. Golovin, B. N. *Language and Statistics.* Moscow, 1971.

[175]. Goloubovsky, P. V. *The Pechenegs, the Torks, and the Polovtsy before the Tartar Invasion.* Kiev, 1884.

[176]. Goloubtsov, A. P. *Selected Readings on Ecclesial Archaeology and Liturgy.* St. Petersburg, Statis, 1995.

[177]. Goloubtsova, E. S., and V. M. Smirin. "*On the Attempts of Using the 'New Methods' of Statistical Analysis to Ancient Historical Material." The Courier of Ancient History,* 1982, No. 1: 171-195.

[178]. Goloubtsova, E. S., and G. A. Koshelenko. *Ancient History and the "New Methods." Historical Issues,* No. 8 (1982).

[179]. Goloubtsova, E. S., and Y. A. Zavenyagin. *Another Account of the New Methods and the Chronology of Antiquity. Historical Issues,* No. 12 (1983): 68-83.

[180]. Homer. *Iliad.* Translated by N. I. Gnedich. Moscow, Khudozhestvennaya Literatura, 1969. See also: Homer, *The Iliad of Homer.* Chicago University Press, London, 1962.

[180:1]. Homer. *The Odyssey of Homer.* New York, Harper & Row, 1967.

[181]. Goneim, M. *The Lost Pyramid.* Moscow, Geographiz, 1959. English edition: Goneim, M. *The Lost Pyramid.* New York, Rinehart, 1956.

[182]. Gorbachevsky, B. *Crosses, Fires, and Books.* Moscow, Sovetskaya Rossiya, 1965.

[183]. Gordeyev, A. A. *History of the Cossacks.* Vol. 1-4. Moscow, Strastnoi Boulevard, 1992.

[184]. Gordeyev, N. V. *The Czar Cannon.* Moscow, Moskovskiy Rabochiy, 1969.

[185]. *The Towns and Cities of Russia. An Encyclopaedia.* Moscow, The Great Russian Encyclopaedia Publications, 1994.

[186]. Gorsey, Gerome. *Notes on Russia. XVI – Early XVII century.* Moscow, MSU Press, 1990.

[187]. *The State Armoury.* Album. Moscow, Sovetskiy Khudozhnik, 1988. A new edition by Galart Press, Moscow, 1990.

[188]. *The A. S. Pushkin Museum of Fine Arts.* Catalogue of paintings. Moscow, 1995, Mazzotta. Printed in Italy.

[189]. *The Ruler is a Friend of his Subjects, or Political Court Hortatives and Moralistic Speculations of Kan-Shi, Khan of Manchuria and China. Collected by his son, Khan Yun-Jin.* St. Petersburg, 1795.

[190]. Goulianitsky, N. F., ed. *The Urbanism of the Muscovite State of the XVI-XVII centuries.* Moscow, The Russian Academy of Architecture. Stroyizdat, 1994.

[191]. *The Faceted Chamber in the Moscow Kremlin.* Leningrad, Aurora, 1982.

[192]. Granovsky, T. N. *Lectures on Mediaeval History.* Moscow, Nauka, 1986.

[193]. Grebelsky, Peter K., and Alexander B. Mirvis. *The House of the Romanovs. Biographical Information about the Members of the Reigning House, their Predecessors and Relations.* St. Petersburg, LIO Redaktor, 1992.

[194]. Mina, Gregory. *Uffizi and Pitti. The Art of the Florentine Galleries.* Album. From the *Great Museums of the World* series. Moscow, Slovo, 1999. A translation of the Italian edition by Magnus Edizioni, Udine, Italy, 1994, 1996.

[195]. Gregorovius, F. *Mediaeval History of Athens.* St. Petersburg, 1900. German edition: Gregorovius, F. *Geschichte der Stadt Athen im Mittelalter.* Stuttgart, 1889.

[196]. Gregorovius, F. *Mediaeval History of Rome. The V-XVI century.* Vols. 1-5. St.

Petersburg, 1902-1912. English edition: Gregorovius, F. *History of the City of Rome in the Middle Ages*. London, G. Bell & Sons, 1900-1909.

[197]. Grekov, B. D., and A. Y. Yakubovsky. *The Golden Horde and its Decline.* Moscow-Leningrad, USSR Academy of Sciences, 1950.

[198]. *Greece: Temples, Sepulchres and Treasures.* The *Lost Civilizations* Encyclopaedia. Translated from English by N. Belov. Moscow, Terra Publishing Centre, 1997. Original edition, Time-Life Books BV, 1994.

[199]. Gribanov, E. D., and D. A. Balalykin. *Medicine of Moscow on the Medals of Imperial Russia.* Moscow, Triada-X, 1999.

[200]. Nicephor, Gregoras. *Roman History, beginning from the Conquest of Constantinople by the Latins.* St. Petersburg, 1862.

[201]. Grigorovich, V. *An Account of Travelling through European Russia.* Moscow, 1877.

[202]. Grigoriev, V. V. *Saray: The Capital of the Golden Horde, and the Issue of its Location.* St. Petersburg, 1845.

[203]. Grigoriev, G. L. *Who was Ivan the Terrible Really Afraid of? On the Origins of the Oprichnina.* Moscow, Intergraph Service, 1998.

[204]. Grigoulevich, I. R. *The History of the Inquisition.* Moscow, Nauka, 1970.

[205]. Grigoulevich, I. R. *The Inquisition.* Moscow, Politizdat, 1985.

[206]. Grishin, Yakov. *The Tartars of Poland and Lithuania (the Heirs of the Golden Horde).* Kazan, The Tartar Publishing House, 1995.

[207]. Groslie, B. *Borobudur. The Greatest Collection of Buddhist Sculpture in the World is being Destroyed by Erosion.* The *UNESCO Courier,* No. 6 (1968): 23-27.

[208]. Gudzy, N. K. *History of Early Russian Literature.* Moscow, Uchpedgiz, 1938. English edition: New York, Macmillan & Co, 1949.

[209]. Gouliaev, V. I. *Pre-Columbian Voyages to America. Myths and Reality.* Moscow, Mezhdunarodnye Otnoshenia, 1991.

[210]. Gouliaev, V. I. *America and the Old World in the Pre-Columbian Epoch.* Moscow, Nauka, 1968.

[210:1]. Gouliaev, V. I. *Following the Conquistadors.* Moscow, The USSR Academy of Sciences, Nauka, 1976.

[211]. Gumilev, L. N. *Ancient Russia and the Great Steppe.* Moscow, Mysl, 1992.

[212]. Gumilev, L. N. *In Search of the Figmental Kingdom (the Legend of the Kingdom of Presbyter Johannes.* Moscow, Tanais, 1994.

[213]. Gumilev, L. N. *Hunnu.* St. Petersburg: Time-Out-Compass, 1993.

[214]. Gumilev, L. N. *The Black Legend.* Moscow, Ekopros, 1994.

[215]. Gumilev L. N. *The Huns in China.* Moscow, Nauka, 1974.

[216]. Gumilev, L. N. *From Rus' to Russia.* Moscow, Ekopros, 1992.

[217]. Gourevich, A. Y. *The Mediaeval Cultural Categories.* Moscow, Kultura, 1972.

[218]. Gourevich, V. B. *An Introduction into Spherical Astronomy.* Moscow, Nauka, 1978.

[219]. Gouter, R. S., and Y. L. Polounov. *Girolamo Cardano.* From the *Founding Fathers of Science and Technology* series. Moscow, Znaniye, 1980.

[220]. Goutz, Alexander K. *The True History of Russia.* Omsk, Omsk State University Press, 1999.

[221]. D. *The Stirrup of Quiet Don: the Enigmas of the Novel.* Paris, YMCA Press, 1974.

[222]. Davidenko, I. V. *The Word Was, The Word Is, The Word Shall Always Be… A Philological Fantasy.* Moscow, Russkiy Dvor Press, 1999.

[223]. Dal, V. *An Explanatory Dictionary of the Living Russian Language.* St. Petersburg-Moscow, The M. O. Wolf Society Press, 1912.

[224]. Dal, V. *An Explanatory Dictionary of the Living Russian Language.* St. Petersburg-Moscow, The M. O. Wolf Society Press, 1914. Reprinted Moscow, Citadel, 1998.

[225]. Dal, Vladimir. *An Explanatory Dictionary of the Living Russian Language.* Moscow, State National and Foreign Dictionary Publishing House, 1956.

[226]. Damascene, John. *Dialectic.* Moscow, 1862. See also: John of Damascus. *Dialectica.* New York, St. Bonaventure Franciscan Institute, 1953.

[227]. Damascene, John. *Three Apologies against the Detractors of the Holy Icons or Effigies.* St. Petersburg, 1893. English edition: Baker, T. *John Damascene on Holy Images Followed by Three Sermons of the Assumption.* London, 1898.

[228]. Dantas, G. *Parthenon in Peril.* The *UNESCO Courier,* No. 6 (1968): 16-18, 34.

[229]. Dante, Alighieri. *Minor Œuvres.* Moscow, Nauka, 1968. Also see: Dante, Alighieri. *Opere Minori.* Florence, 1856.

[230]. Dante, Alighieri. *The Divine Comedy.* Translated from the Italian by A. A. Ilushin. Moscow, Philological Department of the M. V. Lomonosov Moscow State University, 1995.

[231]. Darethes of Phrygia. *The History of the Destruction of Troy.* St. Petersburg, Aleteya, 1997.

[232]. Darkevich, V. P. *The Secular Art of Byzantium. Works of Byzantine Art in the Eastern Europe of the X-XIII century.* Moscow, Iskusstvo, 1975.

[233]. Darkevich, V. P. *The Argonauts of the Middle Ages.* Moscow, Nauka, 1976.

[233:1]. *The Gifts of the Magi – a Source of Bliss until Our Day.* Translated from modern Greek by M. Klimenko. The Holy Mount Athon, the Monastery of St. Paul the Apostle. Information about this book was obtained from the *Holy Lamp* newspaper published by the Preobrazhensky Temple in the Bolshie Vyazyomy village, No. 1 (1996).

[234]. *The Gifts Made by the Imperial House of Russia to the Museum of History.* Catalogue of an exhibition. Moscow, The State Museum of History, Publishing Department. 1993.

[235]. Dowley, Tim. *The Biblical Atlas.* Three's Company & Angus Hudson Ltd., 1989. Russian translation: Moscow, The Russian Biblical Society, 1994.

[236]. Cameniata, Johannes. *Two Byzantine Chronicles of the X century. The Psamathian Chronicle; The Conquest of Thessalonica.* Moscow, Oriental Literature Publications, 1962. Also see: Cameniata, Joannes. *De Exicidio Thessalonicae.* In: Clugnet, L. *Bibliothèque hagiographique orientale.* Paris, 1901-1905.

[237]. Dvoretsky, I. K. *Latin-Russian Dictionary.* 50,000 words. Moscow, Russkiy Yazyk, 1976.

[237:1]. Deveuze, Lily. *Carcassonne.* The *Golden Book* series (in Russian). Florence, Bonechi, Central Typography, 2000.

[238]. Dementyeva, V. V. *"The Roman History of Charles Rollen" as Read by a Russian Nobleman.* The *Ancient History Courier,* No. 4 (1991): 117-122.

[239]. Denisov, L. I. *The Orthodox Monasteries of the Russian Empire.* Moscow, 1908. 389-393.

[240]. Jalal, Assad. *Constantinople. From Byzantium to Istanbul.* Moscow, M. & S. Sabashnikov, 1919. French edition: Jalâl, A. *Constantinople de Byzance à*

Stamboul. Paris, 1909.

[241]. Jivelegov, A. K. *Dante Alighieri.* From the *Celebrity Biographies* series. Moscow, OGIZ, The Magazine and Newspaper Trust, 1933.

[242]. Jivelegov, A. K. *Leonardo da Vinci.* From the *Celebrity Biographies* series. Moscow, OGIZ, The Magazine and Newspaper Trust, 1935.

[243]. Giovanni, Villani. *The New Chronicle, or the History of Florence.* Moscow, Nauka, 1997. Italian edition: *Cronica di Giovanni Villani a miglior lezione redotta coll'aiuto detesti a penna.* Florence, Magheri, 1823; Rome, Multigrafica, 1980. Vols. 1-8.

[244]. Giovanni, Novelli. *The Shroud of Turin: The Issue Remains Open.* Translated from Italian. Moscow, Franciscan Press, 1998.

[245]. Giua, Michele. *The History of Chemistry.* Moscow, Mir, 1975. Italian original: Giua, Michele. *Storia della chimica, dell'alchimia alle dottrine moderne.* Chiantore, Turin, 1946; Union Tipografiko-Editrice Torinese, 1962.

[246]. Digests of Justinian. Selected fragments translated by I. S. Peretersky. Moscow, Nauka, 1984.

[247]. Diehl, Ch. *History of the Byzantine Empire.* Moscow, IL, 1948. English edition: Princeton, NJ, Princeton University Press, 1925.

[248]. Diehl, Ch. *Chief Problems of the Byzantine History.* Moscow, 1947. French edition: Diehl, Ch. *Les Grands Problèmes de l'Histoire Byzantine.* Paris, Armand Diehl Library, A. Colin, 1947.

[249]. Diels, H. *Ancient Technology.* Moscow-Leningrad, ONTI-GTTI, 1934.

[250]. Diophantes. *Arithmetics.* Moscow, Nauka, 1974. See also: Diophantus, Alexandrinus. *Diophanti Alexandrini Opera Omnia, cum graecis commentaries.* Lipsiae: in aedibus B. G. Teubner, 1893-1895.

[251]. Diringer, D. *The Alphabet.* Moscow, IL, 1963. English edition: London, Hutchinson & Co., 1968.

[252]. Dietmar, A. B. *Ancient Geography.* Moscow, Nauka, 1980.

[253]. Yankov, V. P., comp. *Following the Roads of the Millennia.* A collection of historical articles and essays. Book four. Moscow, Molodaya Gvardia, 1991.

[254]. Drboglav, D. A. *Mysteries of Ancient Latin Hallmarks of IX-XIV century Swords.* Moscow, MSU Press, 1984.

[255]. *Ancient Russian Icon Art.* Moscow, Kedr, 1993. From the collection of the

Tretyakovskaya Gallery.

[256]. *Ancient Russian Literature. Depictions of Society.* Moscow, Nauka, 1991.

[257]. Bonhard-Levin, G. M., ed. *Ancient Civilizations.* A collection of essays. Moscow, Mysl, 1989.

[258]. Struve, V. V., and D. P. Kallistov., eds. *Ancient Greece.* Moscow, USSR Academy of Sciences, 1956.

[259]. Drews, Arthur. *The Christ Myth.* Vol. 2. Moscow, Krasnaya Nov', 1924. English edition by T. Fisher Unwin. London and Leipzig, 1910.

[260]. Drews, Arthur. *Did St. Peter the Apostle Really Exist?* Moscow, Atheist, 1924. See also: A. Drews. *Die Petrus-le-gende.* Jena, E. Diederichs, 1924.

[261]. Drümel, Johann Heinrich. *An Attempt of Proving the Ararat Origins of the Russians Historically as those of the First Nation after the Deluge.* St. Petersburg, 1785. A Russian translation of a German book published in Nuremberg in 1744.

[262]. Douboshin, G. N. *A Reference Book for Celestial Mechanics and Astrodynamics.* Moscow, Nauka, 1976.

[263]. Doubrovsky, A. S., N. N. Nepeyvoda, and Y. A. Chikanov. *On the Chronology of Ptolemy's Almagest. A Secondary Mathematical and Methodological Analysis.* The *Samoobrazovanie (Self-Education)* magazine (Moscow), No. 1 1999.

[263:1]. Duby, Georges. *The Middle Ages (987-1460). From Hugo Capet to Joan of Arc.* Moscow, Mezhdunarodnye Otnosheniya, 2000. French original: Duby, Georges. *Le Moyen Âge. De Hugues Capet à Jeanne d'Arc (987-1460).* Collection *Pluriel*. Hachette, 1987.

[264]. Dupuy, R. Ernest, and Trevor N. Dupuy. *The Harper Encyclopaedia of Military History. From 3500 BC to the Present.* Commentary by the Polygon Press. Vol. 1: 3500 bc-1400 ad. Vol. 2: 1400–1800. St. Petersburg-Moscow, Polygon-AST, 1997. English original published by Harper Collins.

[265]. Dürer, Albrecht. *Tractates. Diaries. Letters.* St. Petersburg, Azbuka, 2000.

[265:1]. [Dürer] *Albrecht Dürer. Engravings.* Moscow, Magma Ltd., 2001. First published in 1980 by Hubschmidt et Bouret.

[265:2]. *The Jewish Encyclopaedia.* Vols. 1-16. A reprint of the Brockhaus-Efron edition for the Society for Scientific Judaic Publications, St. Petersburg. Moscow, Terra-Terra, 1991.

[266]. *The Hebraic Text of the Old Testament (The Tanach).* London, the British and

Foreign Bible Society, 1977.

[267]. Eusebius Pamphilus. *Ecclesial History.* St. Petersburg, 1848. English edition: Eusebius Pamphilus. *History of the Church.* London, 1890.

[268]. Eusebius Pamphilus. *Eusebius Pamphilus, Bischop of the Palestinian Caesarea, on the Toponymy of the Holy Writ. St. Jerome of Strydon on the Hebraic Locations and Names.* Translated by I. Pomyalovsky. St. Petersburg, 1894. Latin edition: Eusebius Pamphilus. *Eusebii Pamphili Episcopi Caesariensis Onomasticon Urbium et Locorum Sacrae Scripturae.* Berolini, 1862.

[269]. Eutropius. *A Concise History Starting with the City's Creation.* From the *Roman Historians of the IV century* series. Moscow, Russian Political Encyclopaedia, 1997.

[270]. Yegorov, D. N. *An Introduction into the Mediaeval Studies. The Historiography and the Source Studies.* Vols. 1-2. Moscow, High Courses of Female Education, Department of History and Philosophy, Publishing Society.

[271]. Yermolayev, G. *Mystery of the "Quiet flows the Don."* Slavic and European Journal, 18, 3 (1974).

[272]. Yermolayev, G. *The True Authorship of the "Quiet flows the Don."* Slavic and European Journal, 20, 3 (1976).

[273]. Yefremov, Y. N., and E. D. Pavlovskaya. *Dating the "Almagest" by the Actual Stellar Movements.* The USSR Academy of Sciences Archive, Vol. 294, No. 2: 310-313.

[274]. Yefremov, Y. N., and E. D. Pavlovskaya. *Determining the Epoch of the Almagest Star Catalogue's Creation by the Analysis of the Actual Stellar Movements. (On the Problem of Ptolemy's Star Catalogue Authorship). The Historical and Astronomical Research.* Moscow, Nauka, 1989. 175-192.

[275]. Jambus, M. *The Hierarchical Cluster Analysis and Related Correspondences.* Moscow, Finances and Statistics, 1988. Also see: Kendall, M., and A. Stewart. *The Advanced Theory of Statistics* (4th edition). London, C. Griffin, 1977.

[275:1]. *Living History of the Orient.* Collected works. Moscow, Znanie, 1998.

[276]. Zivkovic, Branislav. *Les monuments de la Peinture Serbe Médiévale.* Zivkovic, Branislav. *Zica. Les dessins des fresques.* Belgrade, Institut pour la protection des monuments historiques de la Republique de Serbie, 1985.

[277]. *The Art of Ancient Russia. XI – early XIII century. Inlays, Frescoes, Icons.*

Leningrad, Khudozhnik RSFSR, 1982.

[278]. Cellini, Benvenuto. *The Life of Benvenuto Cellini, the Son of Maestro Giovanni Cellini, a Florentine, Written in Florence by Himself*. Moscow, 1958. The English edition was published by Edito-Service in Geneva, 1968.

[278:1]. *The Hagiography of Reverend Sergiy (The Life and the Great Deeds of the Most Reverend and Blessed Father Sergiy the Thaumaturge, the Hegumen of Radonezh and the Entire Russia)*. Compiled by Hieromonk Nikon (subsequently an Archimandrite). 5th edition. The Laura of Serge and The Holy Trinity. Own typography. 1904.

[279]. *The Life of Savva Storozhevsky*. Reprinted after an old XVII century edition. Published in the *Zvenigorod Region History Materials,* Issue 3. Moscow, The Archaeographical Centre, 1994.

[280]. Zhitomirsky, S. V. *The Astronomical Works of Archimedes*. Historical and Astronomical Research, Issue 13. Moscow, Nauka, 1977.

[281]. Zholkovsky, A. V. *Pasternak's Book of Books*. The *Zvezda (Star)* magazine, No. 12 (1997).

[282]. Zabelin, I. E. *Quotidian Life of Russian Czarinas in the XVI and XVII centuries*. Novosibirsk, Nauka, 1992.

[283]. Zabelin, I. E. *The History of Moscow*. Moscow, Svarog, 1996.

[284]. Zabelin, I. E. *The History of Moscow*. Moscow, Stolitsa, 1990.

[285]. Zabelin, I. E. *The Historical Description of the Stauropigial Monastery of Moscow*. 2nd edition. Moscow, 1893.

[286]. Zaborov, M. A. *History of the Crusades in Documents and Materials*. Moscow, Vyshchaya Shkola, 1977.

[287]. Zaborov, M. A. *Crusaders in the East*. Moscow, Nauka, Chief Editing Board of Oriental Literature, 1980.

[288]. Zavelskiy, F. S. *Time and its Keeping*. Moscow, Nauka, 1987.

[289]. Porfiriev, G., ed. *The Mysteries and Conundrums of the "Quiet flows the Don."* Collected works. Samara, P.S., 1996.

[290]. *The Gospel Teachings*. Jordanville, the Rev. Job. Pogayevsky Typography, 1987.

[290:1]. Zaliznyak, A. A., and V. L. Yanin. *The XI century Psalm Book of Novgorod as the Oldest Book in Russia*. The *RAS Courier,* Vol. 71, No. 3 (2001): 202-209.

[291]. Zamarovsky, V. *Mysteries of the Hittites.* Moscow, Nauka, 1968. Also see: Zamarovsky, V. *Za tajemstvism rise Chetitu.* Prague, 1964.

[291:1]. Zamkova, M. V. *Louvre. (The Masterpieces of World Art in your Home).* Album. Moscow, Olma-Obrazovanie, 2002.

[292]. *Notes of the Russian and Slavic Archaeology Department of the Russian Archaeological Society.* Vol. XII. Petrograd, Typography of Y. Bashmakov & Co, 1918.

[293]. *Star Charts of the Norhern and the Southern Hemisphere.* Edition: *Maru severni a jizni hvezdne oblohy.* Czechoslovakia, Kartografie Praha, 1971.

[294]. Kondrashina, V. A., and L. A. Timoshina, eds. *Zvenigorod Over Six Centuries.* A collection of articles. To the 600th anniversary of the Savvino-Storozhevsky monastery. The Moscow Oblast Administration Culture Committee. The Zvenigorod Museum of History, Arts, and Architecture. The Federal Archive Service of Russia. Russian State Archive of Ancient Acts. Moscow, URSS Press, 1998.

[294:1]. Zgura, V. V. *Kolomenskoye. An Aperçu of its Cultural History and Monuments.* Moscow, O.I.R.U., 1928.

[295]. Zelinskiy, A. N. *Constructive Principles of the Ancient Russian Calendar.* The *Context 1978* collection. Moscow, Nauka, 1978.

[296]. Zelinskiy, F. *Selected Biographies of Ideas.* Vols. I-IV. St. Petersburg, 1905-1922.

[297]. Zenin, D. *The Ancient Artillery: Truth and Fiction.* The *Science and Technology* magazine, No. 5 (1982): 25-29.

[298]. Zenkovsky, S. A. *Old Ritualists of Russia. The XVII century Religious Movements.* Moscow, Tserkov, 1995.

[299]. Zima, D., and N. Zima. *Nostradamus Deciphered.* Moscow, Ripol Klassik, 1998.

[299:1]. *The Banner of Reverend Serge (Sergiy) of Radonezh.* Psaltyr, 1934. Reprinted by RIO Dennitsa, Moscow, 1991.

[300]. Zoubov, V. P. *Aristotle.* Moscow, The USSR Academy of Sciences Press, 1963.

[301]. *Ivan IV The Terrible.* Essays. St. Petersburg, Azbuka, 2000.

[301:1]. Ivanov, O. *The Zamoskvorechye: Chronicle Pages.* Moscow, V. Shevchouk Publications, Inc., 2000.

[302]. Idelson, N. *History of the Calendar.* Leningrad, Scientific Publications, 1925.

[303]. Idries, Shah. *Sufism.* Moscow, 1993.

[304]. Ieger, Oscar. *Global History.* Vols. 1-4. St. Petersburg, A. F. Marx, 1894-1904.

[304:1]. Ieger, Oscar. *Global History.* Vols. 1-4. St. Petersburg, A. F. Marx, 1904. Amended and expanded. Faximile reprint: Moscow, AST, 2000.

[304:2]. Ieger, Oscar. *Global History.* Vols. 1-4. St. Petersburg, A. F. Marx, 1904. 3rd ed., amended and expanded. Faximile reprint: Moscow, AST, 2001; St Petersburg, Polygon, 2001.

[305]. *Jerusalem in Russian Culture.* Collected essays. Moscow, Nauka, 1994.

[306]. *Selected Letters of A. N. Roudnev to V. N. Leonova.* Frankfurt-am-Main, Nadezhda, 1981.

[306:1]. *A Representation of the Terrestrial Globe.* Russian map from the *Rarities of Russian Cartography* series. (There is no compilation date anywhere on the map. The publishers date it to mid-XVIII century, q.v. in the annotation). Moscow, the Kartair Cartographical Association, 1996.

[307]. Derevenskiy, B. G., comp. *Jesus Christ in Historical Documents.* From the *Ancient Christianity* series, *Sources* section. St. Petersburg, Aleteya, 1998.

[308]. Ouspensky, L. A. *Icon Art of Ancient Russia.* Album. Foreword by S. S. Averintsev, compiled by N. I. Bednik. St. Petersburg, Khudozhnik Rossii, 1993.

[309]. Ilyin, A. A. *The Classification of Russian Provincial Coins.* Issue 1. Leningrad, The State Hermitage, 1940.

[310]. Ilyin, M., and T. Moiseyeva. *Moscow and its Environs.* Moscow, 1979.

[311]. Ilyin, M. *The Ways and the Quests of an Arts Historian.* Moscow, Iskusstvo Publications, 1970.

[312]. Illarion. *On the Law and the Bliss.* Moscow, Stolitsa and Skriptoriy, 1994.

[312:1]. *The Names of Moscow Streets* (multiple authors). Under the general editorship of A. M. Pegov. Moscow, Moskovskiy Rabochiy, 1972.

[313]. de la Vega, Inca Garcilazo. *History of the State of the Incas.* Leningrad, Nauka, 1974.

[314]. *Foreigners on Ancient Moscow. Moscow of the XV-XVII centuries.* Collected texts. Moscow, Stolitsa, 1991.

[315]. of Hildesheim, Johann. *A Legend of the Three Holy Kings.* Translated from German. Moscow, Enigma-Aleteya, 1998. German edition: von Hildesheim, Johan.

Die Legende von den Heiligen Drei Königen. Berlin, 1925.

[316]. *The Art of the Countries and the Peoples of the World. A Brief Scientific Encyclopaedia.* Vol. 1. Moscow, Soviet Encyclopaedia Publications, 1962.

[317]. *Islam: an Encyclopaedic Dictionary.* Moscow, Nauka, General Editing Board for Oriental Literature, 1991.

[318]. Martzyshevskaya, K. A., B. J. Sordo-Peña, and S. Mariñero. *Spanish-Russian and Russian-Spanish Dictionary.* Moscow, Russkiy Yazyk, 1990.

[319]. *Historical and Astronomical Research.* Moscow, Fizmatgiz, 1955.

[320]. *Historical and Astronomical Research.* Issue 8. Moscow, Fizmatgiz, 1962.

[321]. *Historical and Astronomical Research.* Issue 1. Moscow-Leningrad, 1948.

[322]. *Historical Notes of Nicephorus Vriennius.* St. Petersburg, 1858.

[323]. *History of Byzantium.* Vol. 1. Moscow, Nauka, 1967.

[324]. *History of Byzantium.* Vols. 2-3. Moscow, Nauka, 1967.

[325]. *History of the Orient. Vol. 2. Mediaeval Orient.* Russian Academy of Sciences, the Department of Oriental Sciences. Moscow, Vostochnaya Literatura, RAS, 1995.

[326]. Kouzishchin, V. I., ed. *History of the Ancient Orient.* Moscow, 1979.

[327]. Kouzishchin, V. I., and A. G. Bokshchanin., eds. *History of the Ancient Rome.* Moscow, 1971.

[328]. *History of Europe.* Published in Europe as an initiative of Frederic Delouche. A Collective of 12 European Historians. Minsk, Vysheyshaya Shkola; Moscow, Prosveshchenie, 1996. Translated from *Histoire de l'Europe.* Hachette, 1992.

[328:1]. *History of Europe. The Renaissance.* Moscow, Minsk, Harvest, AST, Inc., 2000.

[329]. Melnik, A. G., ed. *History and Culture of the Land of Rostov. 1998.* Collected essays. Rostov, The Rostov Kremlin State Museum and Reserve, 1999.

[330]. *History of the Inquisition in Three Volumes.* Vols. 1 and 2: Lee, Henry Charles. *History of the Inquisition in the Middle Ages.* A reprint of the F. A. Efron, I. A. Brockhaus edition. 1911-1912. Vol. 3: Lozinsky, S. G. *History of the Spanish Inquisition.* A reprint of the F. A. Efron, I. A. Brockhaus edition. 1914. Moscow, The Ladomir Scientific and Publishing Centre, 1994.

[330:1]. *History of Moscow in the Documents of the XII-XVIII century from the Russian State Archive of Ancient Acts.* The Russian State Archive of Ancient Acts,

Moscow Municipal Archive Association. Moscow, Mosgorarkhiv, 1997.

[331]. Sakharov, A. N., ed. *History of Moscow. From the Earliest Days until Our Time.* Three volumes. Moscow, the RAS Institute of Russian History, the Moscow Municipal Association, Mosgorarkhiv Press. Vol. 1: XII-XVII century. Vol. 2: XIX century. 1997.

[332]. *Russian History. From the Ancient Slavs to Peter the Great. Encyclopaedia for Children.* Vol. 5. Moscow, Avanta, 1995.

[333]. Udaltsov, A. D., E. A. Kosminsky, O. L. Weinstein, eds. *Mediaeval History.* Moscow, OGIZ, 1941.

[334]. Skazkin, S. D., ed. *Mediaeval History.* Volumes 1-2. Moscow, 1977.

[335]. *History of French Literature.* Collected essays. St. Petersburg, 1887. English edition: Demogeot, J., *History of French Literature.* London, Rivingstons, 1884 (1883).

[336]. Helmolt, H., ed. *The History of Humanity. Global History.* Vols. 1-9. Translated from German. St. Petersburg: Prosveshchenie, 1896.

[337]. Istrin, V. M. *I-IV Editions of the Explanatory Paleya.* St. Petersburg, The Imperial Academic Typography, 1907.

[338]. Istrin, V. M. *The Chronicle of John Malalas in Slavic Translation.* A reprint of V. M. Istrin's materials. Moscow, John Wiley & Sons, 1994.

[339]. Pouchkov, P. I., ed. *Extinct Nations.* Collected essays. Moscow, Nauka, 1988.

[340]. *Itogi (The Resume).* Weekly magazine. No. 37 (223) (12 September 2000). Moscow, Sem Dney Press.

[341]. Duchich, Jovan. *Duke Sava Vladislavich. The First Serbian Diplomat at the court of Peter the Great and Catherine I.* Belgrade, Dereta, 1999.

[342]. Kazhdan, A. P. *The Origins and the Purport of Christianity.* Moscow, 1962.

[343]. Kazhdan, A. P. *The Social Compound of the Byzantine Ruling Class of the XI-XII century.* Moscow, Nauka, 1974.

[344]. Kazakova, N. A. *Western Europe in Russian Written Sources of the XV-XVI century.* Leningrad, Nauka, 1980.

[345]. Kazamanova, A. N. *An Introduction to Ancient Numismatics.* Moscow, Moscow University Press, 1969.

[346]. *The Cossack Circle.* Quiet flows the Don. Special edition 1. Moscow, Russkoye

Slovo, 1991.

[347]. Skrylov, A. I., and G. V. Gubarev. *The Cossack Dictionary and Handbook.* Cleveland, 1966. Reprinted Moscow, Sozidanie Ltd., 1992.

[348]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *The Geometry of Mobile Star Configurations and the Dating of the Almagest.* Problems of stochastic model stability. Seminar works. The National System Research Institute, 1988. 59-78.

[349]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *The Statistical Analysis and Dating of the Observations that the Almagest Star Catalogue is Based upon.* Report theses of the 5th Int'l Probability Theory Conference in Vilnius, the Lithuanian Academy of Sciences Institute of Mathematics and Cybernetics, Vol. 3 (1989): 271-272.

[350]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Dating the Almagest by Variable Star Configurations.* The USSR AS Reports, Vol. 307, No. 4 (1989): 829-832. English translation published in Soviet Phys. Dokl., Vol. 34, No. 8 (1989): 666-668.

[351]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *A Retrospective Analysis of the Almagest Star Catalogue and the Problem of its Dating.* Preprint. Moscow, National System Research Institute, 1990. 60 p.

[352]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *A Quantitative Analysis of the Almagest Star Catalogue.* Pre-print. Moscow, National System Research Institute, 1990. 62 p.

[353]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Dating the Almagest Star Catalogue.* Preprint. Moscow, National System Research Institute, 1990. 58 p.

[354]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Ptolemy's Star Catalogue Dated by Mathematicians. Hypotheses, Predictions, and the Future of Science.* The Int'l Annual Journal. No. 23 (1990): 78-92. Moscow, Znaniye.

[355]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *A Statistical Analysis of the Almagest Star Catalogue.* The USSR AS Reports. Vol. 313, No. 6 (1990): 1315-1320.

[356]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *Dating the Almagest Star Catalogue. A Statistical and Geometric Analysis.* Moscow, Faktorial, 1995.

[356:1]. Fomenko, A. T., V. V. Kalashnikov, and G. V. Nosovskiy. *An Astronomical Analysis of Chronology. The Almagest. Zodiacs.* Moscow, The Delovoi Express

Financial, 2000.

[357]. Fomenko, A. T., V. V. Kalashnikov, and S. T. Rachev. *New Methods of Comparing Volume Functions of Historical Texts.* Seminar works. Moscow, National System Research Institute, 1986. 33-45.

[358]. Kaleda, G. *The Shroud of Our Lord Jesus Christ. To the Centenary of the Manifestation of the Holiest of Relics, 1898-1998.* 4th edition. Moscow, Zakatyevsky Monastery Press, 1998.

[358:1]. *Russia and the World on Russian Maps.* Moscow, published by Vneshtorgbank and the State Museum of History in 2001. Compiled by B. Sergeyev and A. Zaitsev. Maps from the collection of the State Museum of History, 16, Kuznetskiy Most, 103301, Moscow.

[359]. *The Stonework Chronicle of the old Moscow.* Moscow, Sovremennnik, 1985.

[360]. Kamensky, A. B. *The Life and the Fate of the Empress Catherine the Great.* Moscow, Znanie, 1997.

[361]. Kaneva, Katerina, Alessandro Cechi, and Antonio Natali. *Uffizi. A Guide and a Catalogue of the Art Gallery.* Scala/ Becocci, 1997. Moscow, Izobrazitelnoye Iskusstvo, 1997.

[362]. Karamzin, N. M. *History of the State of Russia.* St. Petersburg, 1842. A reprint of the fifth edition that came out as 3 books with P. M. Stroyev's *Key* attached. Books I, II, III, IV. Moscow, Kniga, 1988, 1989.

[363]. Karamzin, N. M. *History of the State of Russia* (Academic edition). Moscow, Nauka. Vol. 1: 1989. Vols. 2-3: 1991. Vol. 4: 1992. Vol. 5: 1993.

[364]. Karger, M. K. *Ancient Kiev. Essays on the History of the Material Culture of this Ancient Russian City.* Vol. 1. Moscow-Leningrad, The USSR AS Press, 1958.

[365]. Karger, M. *Novgorod the Great.* Moscow, The USSR Academy of Architecture. The Architectural History and Theory Institute. 1946.

[366]. *Karelin Andrei Osipovich. Legacy of an Artist.* Nizhni Novgorod, Arnika, 1994.

[367]. Karnovich, E. P. *Patrimonial Names and Titles in Russia.* St. Petersburg, 1886. Reprinted in Moscow, Bimpa Press, 1991.

[368]. Valcanover, Francesco. *Carpaccio.* Album. Moscow, Slovo, 1996. The Italian edition was published in the *Great Masters of Italian Art* series. Florence, Scala, Istituto Fotografico Editoriale, Antella, 1989.

[369]. Karpenko. V. V. *The Names on the Sky at Night.* Moscow, Nauka, 1981.

[370]. Carpiceci, Alberto Carlo. *The Art and History of Egypt. 5000 Years of Civilization.* Russian edition. Florence, Casa Editrice Bonechi, 1997.

[371]. Carpiceci, Alberto Carlo. *The Art and History of Egypt. 5000 Years of Civilization.* Florence, Bonechi, 1999.

[372]. Kartashev, A. V. *Essays on the History of Russian Church.* Vols. 1, 2. Moscow, Nauka, 1991.

[373]. Kartashev, A. V. *Essays on the History of Russian Church.* Moscow, Terra, 1992.

[374]. Carter, H. *The Tomb of Tutankhamen.* Moscow, Oriental Literature, 1959.

[375]. Quintus Curtius Rufus. *The Story of Alexander the Great.* Moscow, MSU Press, 1993.

[376]. Denisenko, D. V., and N. S. Kellin. *When Were the Famous Dendera Zodiacs Really Created?* An appendix to Fomenko, A. T. *Criticism of Traditional Chronology of Antiquity and the Middle Ages (What Century is it Now?).* Moscow, MSU Publications, the MSU Department of Mechanical Mathematics, 1993. 156-166.

[377]. Fomenko, A. T., N. S. Kellin, and G. V. Nosovskiy. *The Issue of the Veracity of the "Ancient" History of Russia by M. V. Lomonosov. Lomonosov or Miller?* The Moscow University Courier, Series 9: Philology, No. 1 (1991): 116-125.

[378]. Kenderova, Stoyanka, and Beshevliev, Boyan. *The Balkan Peninsula on AlIdrisi's Map. Palaeographic, Historical and Geographical Research.* Part 1. Sofia, 1990.

[379]. Ceram, C. *Gods, Graves and Scholars.* Moscow, Inostrannaya Literatura, 1960. English original: London, Victor Gollancz in association with Sidgwick & Jackson, 1971.

[380]. Ceram, C. *Gods, Graves and Scholars.* St. Petersburg, Nizhegorodskaya Yarmarka, KEM, 1994.

[381]. Kibalova, L., O. Gerbenova, and M. Lamarova. *An Illustrated Encyclopaedia of Fashion.* Prague, Artia, 1966.

[382]. Kinnam, Johann. *A Brief Review of the Reigns of John and Manuel Comneni.* St. Petersburg, 1859.

[383]. Kinzhalov, R. V. *The Ancient Mayan Culture.* Leningrad, Nauka, 1971.

[384]. Kiriaku, Georgios P. *Cyprus in Colours.* Limassol, Cyprus, K. P. Kiriaku

(Books & Office Requisites) Ltd., 1987.

[385]. Kirpichnikov, A. N. *The Pages of the "Iron Book." Nauka I Zhizn (Science and Life)* magazine, No. 6 (1966): 49-55.

[385:1]. Kiselyova L. I. *What do the Mediaeval Chronicles Tell Us?* Leningrad, Nauka, 1978.

[386]. Kyetsaa, H. *The Battle for the "Quiet flows the Don."* Seanado-Statica, 22, 1976.

[387]. Kyetsaa, H. *The Battle for the "Quiet flows the Don."* USA, Pergamon Press, 1977.

[388]. Klassen, E. I. *New Materials for the Studies of the Historical Dawn of Slavs in General, and pre-Ryurik Russo-Slavs in Particular, with an Aperçu of the BC History of Russia.* Issues 1-3. With the *Descriptions of the Monuments Explaining the History of the Slavs and the Russians Compiled by Fadey Volansky and Translated by E. Klassen.* Moscow University Press, 1854. Reprinted by Andreyev i Soglasie, St. Petersburg, 1995.

[389]. Klassovsky, V. *A Systematic Description of Pompeii and the Artefacts Discovered There.* St. Petersburg, 1848.

[390]. Klein, L. S. *Archaeology Controverts Physics.* The *Priroda (Nature)* magazine, No. 2 (1966): 51-62.

[391]. Klein, L. S. *Archaeology Controverts Physics (continued).* The *Priroda (Nature)* magazine, No. 3 (1966): 94-107.

[391:1]. Klengel-Brandt, E. *A Journey into the Old Babylon.* Moscow, Nauka, General Editing Board for Oriental Literature, the USSR AS, Institute of Oriental Studies, 1979. Translated from German: Klengel-Brandt, E. *Reise in das alte Babylon.* Leipzig, 1971.

[392]. Kligene N., and L. Telxnis. *Methods of Determining Change Points in Random Processes.* Avtomatika i Telemekhanika (Automatics and Telemechanics), No. 10 (1983): 5-56.

[393]. Klimishin, I. A. *Chronology and the Calendar.* Moscow, Nauka, 2nd edition, 1985.

[394]. Klimishin, I. A. *Chronology and the Calendar.* Moscow, Nauka, 3rd edition, 1990.

[395]. Klimishin, I. A. *The Discovery of the Universe.* Moscow, Nauka, 1987.

[396]. Klyuchevsky, V. O. *Unreleased Works.* Moscow, Nauka, 1983.

[397]. *The Book of the Mormon. Another Testament of Jesus Christ.* Translated by Joseph Smith, Jun. Salt Lake City, The Church of Jesus Christ of the Latter Day Saints, 1991. (Quoting the Russian translation of 1988).

[398]. *The Book of Cosmas Indicopleustes.* Published by V. S. Golyshenko and V. F. Doubrovina. RAS, the V. V. Vinogradov Institute of the Russian Language. Moscow, Indrik, 1997.

[399]. Loparev, H. M., ed. *The Book of the Pilgrim. Holy Places in Czar-Grad Described by Anthony, the Archbishop of Novgorod in 1200.* "The Orthodox Palestinian Collection," Vol. 17, 3rd edition. St. Petersburg, 1899.

[400]. *Literary Centres of the Ancient Russia in the XI-XVI century.* St. Petersburg, Nauka, 1991.

[401]. Knorina, L. V. *Linguistic Aspects of the Hebraic Commentary Tradition. Voprosy Yazykoznania (Linguistic Issues),* No. 1 (1997): 97-108.

[402]. Kowalski, Jan Wierusz. *Papacy and the Popes.* Moscow, Political Literature Publications, 1991. A translation of the Polish book *Poczet Papiezy.* Warsaw, 1985.

[403]. Kovalchenko, I. D. *The Use of Quantitative Methods and Computers in Historical Research.* The *Voprosy Istorii (Historical Issues)* journal, No. 9 (1984): 61-73.

[404]. Kogan, V. M. *The History of the House of Ryurikovichi.* St. Petersburg, Belvedere, 1993.

[405]. Kozlov, V. *A Case of Church Robbery.* The *Moskovskiy Zhurnal (Moscow Magazine)*, No. 7 (1991).

[406]. Kozlov, V. *Under the Flag of Nihilism.* The *Moskovskiy Zhurnal (Moscow Magazine),* No. 6 (1991).

[407]. Kozlov, V. P. *Falsification Mysteries. An Analysis of Historical Source Forgeries of the XVIII-XIX centuries.* Moscow, Aspekt, 1996.

[407:1]. Kozlov, V. T. *The 30-Year War. European Splendour. The Renaissance. Humanism. The Enlightenment.* Moscow, The V. T. Kozlov Regional Public Fund for the Support and Development of Arts and Culture, 2001. 44.

[408]. Kozlov, P. *Yaroslavl.* Yaroslavl, The Upper Volga Publishing House, 1972.

[409]. Kozlov, P. I., and V. F. Marov. *Yaroslavl. A Guide and a Reference Book.* Yaroslavl, The Upper Volga, 1988.

[410]. Kokkinoftas, Kostis and Theocharidis, Ioannis. *"Enkolpion." A Brief Description of St. Kykkos Monastery.* Nicosia, The St. Kykkos Monastery Research Centre, 1995.

[411]. Kolodny, L. "Turbulence over the 'Quiet flows the Don.' Fragments of the Past: the Sources used for a Certain XX century Animad version. *Moskovskaya Pravda* (5 and 7 March, 1989).

[412]. Rauschenbach, B .V., ed. *Bells. History and Contemporaneity.* Compiled by Y. V. Pukhnachev. The Scientific Counsel for World Culture History, the USSR AS. Moscow, Nauka, 1985.

[413]. Kolosov, Vassily. *Perambulations in the Environs of the Simonov Monastery.* Moscow, 1806.

[414]. Kolchin, B. A., and Y. A. Sher. *Absolute Archaeological Datings and their Problems.* Moscow, Nauka, 1972.

[415]. Kohlrausch, F. *History of Germany.* Vols. I, II. Moscow, 1860. English edition: Kohlrausch, F. *A History of Germany, from the Earliest Period to the Present Time.* New York, D. Appelton & Co, 1896.

[415:1]. Kolyazin, V. F. *From The Passion Play Mystery to the Carnival. The Histrionics of the German Religious and Popular Stage of the Early and the Late Middle Ages.* Moscow, Nauka, 2002.

[416]. *Archimandrite Palladius Kafarov Commentary on Marco Polo's Voyage through Northern China.* St. Petersburg, 1902.

[417]. Comnena, Anna. *The Alexiad.* Moscow, Nauka, 1965. English edition: Harmondsworth, Penguin, 1969.

[418]. Comnena, Anna. *The Alexiad.* St. Petersburg. Aleteya, 1996.

[419]. Comnena, Anna. *A Brief Account of the Deeds of King Alexis Comnenus.* St. Petersburg, 1859.

[420]. Kondakov, N. P. *The Iconography of Our Lady.* 3 volumes. Moscow, Palomnik. Vols. 1 and 2, 1998. Vol. 3, 1999.

[420:1]. Kondratov, Alexander. *The Mysteries of the Three Oceans.* Leningrad, Gidrometeoizdat, 1971.

[421]. Kondratyev, I. K. *The Ancient Moscow. A Historical Review and a Full List of the City's Monuments.* Moscow, Voyenizdat, 1996.

[422]. Kondrashina, V. A. *The Savvino-Storozhevsky Monastery. 600 Years since the*

Foundation of the Coenoby of Rev. Savva. An album of photographs. Moscow, Leto, 1998.

[423]. Koniskiy, G. (The Archbishop of Byelorussia). *The History of Russians, or the Lesser Russia.* The Moscow University Typography, 1846.

[424]. *Konstantin Mikhailovich from Ostrovitsa. The Notes of a Janissary.* Introduction, translation, and commentary by A. I. Rogov. Published in the *Monuments of Mediaeval History of the Nations of Central and Eastern Europe* series. The USSR AS, Institute of Slavic and Balkan Studies. Moscow, Nauka, 1978.

[425]. Konstantinov, N. *The Secret Alphabet of Stolnik Baryatinsky.* The *Nauka i Zhizn (Science and Life)* magazine, No. 10 (1972): 118-119.

[426]. *Context 1978.* Collected works. Moscow, Nauka, 1978.

[427]. *The Koran.* Moscow, Oriental Literature, 1963.

[428]. *The Koran.* Translated by I. Y. Krachkovsky. Moscow, Raritet, 1990.

[429]. Al Rosha, Dr. Mohammed Said., ed. *The Koran.* 2nd edition, revised and enlarged by Valeria Prokhorova. Damascus-Moscow, The Al-Furkan Centre and Mikhar Corp., 2553, 10.2.95, 1996.

[430]. *The Ecclesial Law Book (Kormchaya) of 1620.* 256/238, The Manuscript Fund of the Russian National Library (Moscow).

[430:1]. Kornilov N. I., Solodova Y. P. *Jewels and gems.* Moscow, Nedra, 1983.

[431]. Korkh, A. S. *Mikhail Illarionovich Koutouzov.* The Moscow State Museum of History. n.d.

[432]. Korsh, M. *A Brief Dictionary of Mythology and Antiquities.* St. Petersburg, A. S. Souvorin, 1894. Reprinted: Kaluga, Amata, Golden Alley, 1993.

[433]. Kosambi, D. *The Culture and Civilization of Ancient India.* Moscow, Progress, 1968. English edition: Kosambi D. *The Culture and Civilization of Ancient India in Historical Outline.* London, Routledge & Kegan Paul, 1965.

[434]. Kosidowski, Z. *When the Sun was God.* Moscow, Nauka, 1968. Polish edition: Kosidowsky Z. *Gdy Slonce Bylo Bogiem.* Warsaw, 1962.

[435]. Kostomarov, N. I. *The Reign of the House of St. Vladimir.* Moscow, Voyenizdat, 1993.

[436]. Kostomarov, N. I. *The Age of Turmoil in Early XVII century Moscovia (1604-1613).* Moscow, Charli, 1994.

[437]. Kostomarov, N. I. *Bogdan Khmelnitsky.* Moscow, Charlie, 1994.

[437:1]. Kochergina, V. A. *Sanskrit-Russian Dictionary.* About 30.000 words. Moscow, Filologia, 1996.

[438]. Golubev, A. A., comp. *The Kostroma Region.* Moscow, Planeta, 1988.

[439]. Cramer, C. *Mathematical Methods of Statistics.* Moscow, Mir, 1975. English original: Princeton, NJ, Princeton University Press, 1958.

[440]. *The Concise Geographical Encyclopaedia.* Vol. 1, Moscow, State Academic Soviet Encyclopaedia Publications, 1960.

[440:1]. Krekshin, P. N. *A Criticism of the Freshly-Printed Book of 1761 about the Origins of Rome and the Actions of its People and Monarchs.* The reverse of the last sheet says: "Criticism by the Nobleman of the Great New Town Peter of Nicephor, son of Kreksha, in 1762, on the 30th day of September, St. Petersburg." The manuscript is kept in the State Archive of the Yaroslavl Oblast as Manuscript #43 (431).

[441]. *The Peasant War in Russia Led by Stepan Razin.* Collected documents. Vols. 1-4. Moscow, Academy of Sciences, 1954-1970.

[442]. Luchinat, Christina Acidini. *Benozzo Gozzoli.* Published in the *Great Masters of Italian Art* series. Moscow, Slovo, 1996. Italian edition: Scala, Istituto Fotografico Editoriale, 1995.

[443]. Kriesh, Elli G. *The Treasure of Troy and its History.* Moscow, Raduga, 1996. German original: Kriesh, Elli G. *Der Schatz von Troja und seine Geschichte.* Carlsen, 1994.

[444]. Kryvelev, I. A. *The Excavations in the "Biblical" Countries.* Moscow, Sovietskaya Rossia, 1965.

[445]. Kryvelev, I. A. *A Book about the Bible.* Moscow, Sotsekgiz, 1958.

[446]. Krylov, A. N. *Newton and his Role in Global Science. 1643-1943.* The USSR Academy of Sciences. Moscow-Leningrad, USSR AS Publications, 1943.

[447]. Xenophon. *History of the Hellenes.* Leningrad, Ogiz, 1935. English edition: Xenophon. *Hellenica.* In: W. Briggs, Tutorial Series, Books III, IV. London, 1894.

[448]. Koublanov, M. M. *The New Testament. Research and Discoveries.* Moscow, Nauka, 1968.

[449]. Koudriavtsev, M. P. *Moscow the Third Rome. A Historical and Urbanistic Research.* Moscow, Sol System, 1994.

[450]. Koudriavtsev, O. F., comp. *Russia in the First Half of the XVI century. A European View.* The Russian AS, Global History Institute. Moscow, Russkiy Mir, 1997.

[451]. Kouznetsov, V. G. *Newton.* Moscow, Mysl, 1982.

[452]. Koulakovsky, Y. A. *Byzantine History.* Vols. 1, 2. St. Petersburg, Aleteya, 1996.

[453]. Koulikovsky, P. G. *Stellar Astronomy.* Moscow, Nauka, 1978.

[454]. Koun, N. A. *The Predecessors of Christianity.* Moscow, 1922.

[455]. Kourbatov, L. G. *Byzantine History.* Moscow, Vyshaya Shkola, 1984.

[456]. *The UNESCO Courier* magazine, No. 12 (1968).

[457]. Koutouzov, B. *The Church Reform of the XVII century.* The *Tserkov (Church)* magazine (Moscow), Issue 1 (1992).

[457:1]. Koutsenko, G., and Y. Novikov. *Make Yourself A Present of Health.* Moscow, Moskovskiy Rabochiy, 1988.

[458]. Cimpan, F. *The History of the Pi Number.* Moscow, Nauka, 1971 (1984). Romanian original: Cipman, F. *Istoria Numarului pi.* Bucharest, Tineret Press, 1965.

[458:1]. Cumont, Franz. *The Mysteries of Mithras. Magicum.* St. Petersburg, Eurasia, 2000. Original edition: Franz Cumont. *Les Mystères de Mithra. Magicum.* Brussels, H. Lamertin, 1913.

[459]. Lavisse, E., and A. Rambaud. *History of the Crusades.* Vols. I and II. Moscow, 1914. French original: *Histoire générale du IVe siècle à nos jours. L'Europe féodale, les croisades, 1095-1270.* Paris, A. Colin & Cie, 1893-1901.

[460]. *The Lavrenty Chronicle.* (A complete compilation of Russian chronicles). V. 1. Moscow, Yazyki Russkoi Kulturi, 1997.

[461]. Lavrov, N. F. *A Guide to the Churches of Uglich.* Uglich, the Municipal Museum of Arts and History, 1994. A re-print from an 1869 original, Yaroslavl, the Province Typography.

[462]. Lazarev, V. N. *The Icon Art of Novgorod.* Moscow, Iskusstvo, 1969.

[462:1]. Lombroso. C. *Genius and Madness.* Moscow, Respublika, 1995.

[463]. Lann, E. *A Literary Mystification.* Moscow, 1930.

[464]. Lauer, Jean-Philippe. *The Mystery of the Egyptian Pyramids.* Moscow, Nauka, 1966. French edition: *Le Mystère des Pyramides.* Paris, Presses de la Cité, 1974.

[465]. Deacon, Leon. *History.* Moscow, Nauka, 1988. See also: *Leonis Diaconi Caloensis Historiae libri decem.* E recensione C. B. Hasii. Bonnae, 1828.

[466]. Levandovsky, A. P. *Charlemagne. From the Empire towards Europe.* Moscow, Soratnik, 1995.

[467]. Levitan, E., and N. Mamouna. *The Star of Bethlehem.* The *Nauka i Zhizn (Science and Life)* magazine, No. 11 (1989).

[468]. Levchenko, M. V. *Byzantine History.* Moscow-Leningrad, Ogiz, Sotsekgiz, 1940.

[469]. *The Legend of Dr. Faustus.* Moscow, Nauka, 1978. Also see: *The History of the Damnable Life and Deserved Death of Doctor John Faustus.* London, G. Routledge; New York, E. P. Duttom, 1925.

[470]. Lehmann. *An Illustrated History of Superstition and Sorcery from the Antiquity to Our Days.* Moscow, Knizhnoe Delo, 1900. Also see: Lehmann, A. *Overto og trolddom fra de aeldste til vore dage.* Copenhagen, J. Frimodt, 1893-1896.

[471]. Lentsman, Y. A. *The Origins of Christianity.* Moscow, USSR AS Press, 1958.

[471:1]. *The Life and Art of Leonardo.* Moscow, Byely Gorod, 2001. Giunti Gruppo Editoriale, Florence, 2000.

[472]. Leonid. *A Systematic Description of A. S. Ouvarov's Russo-Slavic Manuscripts.* Moscow, 1894.

[473]. Leontyeva, G. A., Shorin, P. A. and Kobrin, V. B. *The Keys to the Mysteries of Clio. Palaeography, Metrology, Chronology, Heraldic Studies, Numismatics, Onomatology and Genealogy.* Moscow, Prosveshchenie, 1994.

[473:1]. Leskov, A. M. *Burial Mounds: Findings and Problems.* Leningrad, Nauka, 1981.

[474]. Lesna, Ivan. *On the Ails of the Great.* Prague, Grafit, 1990.

[475]. Lesnoy, Sergei. *History of the Slavs Revised.* Melbourne, 1956.

[476]. Lesnoy, Sergei. *A Non-Distorted History of the Russians.* Vols. 1-10. Paris, 1957.

[477]. Lesnoy, Sergei. *Russia, where are you from?* Winnipeg, 1964.

[477:0]. Lesnoy, Sergei. *The Book of Veles.* Moscow, Zakharov, 2002.

[477:1]. *A Chronicler of Hellas and Rome.* Vol. 1. The RAS Institute of Russian Literature (The House of Pushkin). St. Petersburg, Dmitry Boulanin, 1999.

[478]. Libby, W. F. *Carbon-14: a Nuclear Chronometer of Archaeology.* The *UNESCO Courier,* No. 7 (No. 139)(1968).

[479]. Libby, W. F. *The Radiocarbon Dating Method.* The International Peaceful Nuclear Energy Conference materials (Geneva), Vol. 16 (1987): 41-64.

[480]. Libby, W. F. *Radiocarbon: an Atomic Clock.* The annual *Nauka i Chelovechestvo (Science and Humanity)* journal (1962): 190-200. Moscow, Znaniye.

[481]. Libman, M., and G. Ostrovskiy. *Counterfeit Masterpieces.* Moscow, Sovetskiy Khudozhnik, 1966.

[482]. Livy, Titus. *Roman History since the Foundation of the City.* 6 volumes. Translation and general editorship by P. Adrianov. Moscow, E. Herbeck Typography, 1897-1899.

[483]. Livy, Titus. *Roman History since the Foundation of the City.* Vols. 1, 2 and 3. Moscow, Nauka, Vol. 1 (1989), Vol. 2 (1991), Vol. 3 (1993). English edition: Livy, Titus. *Works.* Cambridge, Mass; London, Heinemann, 1914.

[484]. Livraga, Jorge A. *Thebe.* Moscow, New Acropolis, 1995.

[485]. *Linguistic Encyclopedic Dictionary.* Moscow, Soviet Encyclopedia Publications, 1990.

[486]. Lipinskaya, Y., and M. Martsinyak. *Ancient Egyptian Mythology.* Moscow, Iskusstvo, 1983.

[487]. Lituanus, Michalonis. *On the Customs of the Tartars, the Lithuanians and the Muscovites.* Moscow, MSU Publications, 1994. See also: Michalonis Lituani. *De moribus tartarorum, lituanorum et moschorum fragmina X, multiplici historia referta et Johannis Lascii poloni De diis samagitarum, caeterorumque sarmatarum et falsorum christianorum. Item de religione armeniorum et de initio regiminus Stephani Batori.* Nunc primum per J. Jac. Grasserum, C. P. ex manuscriptio authentico edita. Basileae, apud Conradum Waldkirchium, MDCXV, 1-41.

[488]. *Literary legacy. V. I. Lenin and A. V. Lunacharsky. Correspondence, Reports, Documents.* Moscow, Nauka, 1971.

[489]. Lifshitz, G. M. *Essays on Early Christianity and Biblical Historiography.* Minsk: Vysheyshaya Shkola, 1970.

[490]. Likhachev, N. P. *The Artistic Manner of Andrei Rublev.* St. Petersburg, 1907.

[490:1]. Likhacheva, E. A. *The Seven Hills of Moscow.* Moscow, Nauka, 1990.

[491]. Lozinsky, S. G. *History of the Spanish Inquisition.* St. Petersburg, Brockhaus and Efron, 1914.

[492]. Lozinsky, S. G. *History of the Papacy.* Vols. I and II. Moscow, The Central TsS SWB Publications of USSR, 1934.

[493]. Lomonosov, M. V. *Selected Works.* Vol. 2. History, philology, poetry. Moscow, Nauka, 1986.

[493:1]. Gowing, Sir Lawrence. *Paintings in the Louvre.* Introduction by Michel Laclotte. Russian Translation by MK-Import, Ltd., Moscow, Mezhdunarodnaya Kniga, 1987. English edition: Stewart, Tabori & Chang, Inc., 1987.

[493:2]. Loades, D. *Henry VIII and his Queens.* The *Mark in History* series. Moscow, Feniks.

[494]. Pardi, J., comp. *The Pilot Chart of the Gibraltar and the Mediterranean.* Translated by I. Shestakov. Moscow, 1846.

[495]. Lourie, F. M. *Russian and Global History in Tables. Synchrony tables (XXX century BC – XIX Century). World Governors. Genealogical Tables. Glossary.* St. Petersburg, Karavella, 1995.

[496]. Louchin, A. A. *The Slavs and History.* An appendix to the *Molodaya Gvardia (Young Guard)* magazine, No. 9 (1997): 260-351.

[497]. Lyzlov, Andrei. *History of the Scythians.* Moscow, Nauka, 1990.

[497:1]. Liozzi, Mario. *History of Physics.* Moscow, Mir, 1970.

[498]. Lewis, G. C. *A Research of Ancient Roman History and its Veracity.* Hannover, 1852. German edition: *Untersuchungen über die Glaubwürdigkeit der altrömischen Geschichte,* Hannover, 1858.

[499]. Magi, Giovanna. *Luxor. The Valleys of the Kings, Queens, Noblemen and Craftsmen. Memnon's colossi. Deir-el-Bakhari – Medinet-Abu – Ramesseum.* Florence, Casa Editrice Bonechi via Cairoli, 1999.

[500]. Makariy (Boulgakov), the Metropolitan of Moscow and Kolomna. *History of the Russian Church.* Books 1-7. Moscow, The Spaso-Preobrazhensky Monastery of Valaam Publications, 1994-1996.

[500:1]. Makariy, Archimandrite. *Ancient Ecclesial Monuments. History of the Hierarchy of Nizhniy Novgorod.* The *True Tales of Nizhniy Novgorod* series. Nizhniy Novgorod, Nizhegorodskaya Yarmarka, 1999.

[501]. Makarov, A. G., and S. E. Makarova. *The Scotch Thistle Blossom. Towards the Sources of the "Quiet flows the Don."* Moscow, Photocopied by the General Research Institute of Gas Industry, 1991.

[502]. Makarov, A. G., and S. E. Makarova. *Around the "Quiet flows the Don." From Myth Creation to a Search for Truth.* Moscow, Probel, 2000.

[502:1]. Machiavelli, Niccolo. *The Prince. Ruminations in re the First Decade of Titus Livy.* – St. Petersburg, Azbuka, 2002.

[502:2]. Machiavelli, Niccolo. *The History of Florence.* – Leningrad, Nauka, 1973.

[503]. Malalas, John. *The Chronicle.* Published by O. V. Tvorogov according to *The Chronographer of Sofia* in the *Works of the Ancient Russian Literature Department,* Vol. 37, pp. 192-221. Moscow, Nauka. English edition: *The Chronicle of John Malalas.* Chicago, Chicago University Press, 1940.

[504]. Kantor, A. M., ed. *A Concise History of Fine Arts.* Moscow, Iskusstvo, 1981; Dresden, VEB Verlag der Kunst, 1981.

[504:1]. *The Compact Soviet Encyclopaedia.* Vols. 1-10. Moscow, Sovetskaya Encyclopaedia, Inc., 1928.

[505]. Malinovskaya, L. N. *The Graveyard of the Khans (Mezarlyk).* Bakhchisaray, the State Historical and Cultural Reserve, 1991.

[506]. Malinovskiy, A. F. *A Review of Moscow.* Moscow, Moskovskiy Rabochiy, 1992.

[507]. *A Concise Atlas of the World.* Moscow, General Department of Geodetics and Cartography of the USSR Council of Ministers. 1979.

[508]. Malver, A. *Science and Religion.* Russian translation by L. and E. Kroukovsky. N.p., 1925.

[509]. Marijnissen, R. H., and P. Ruyffelaere. *Hieronymus Bosch.* Commentated album. Antwerp, Mercatorfonds, 1987, 1995. Russian translation by Mezhdunarodnaya Kniga. Moscow, 1998.

[510]. Marco Polo. *A Book on the Diversity of the World.* The Personal Library of Borges. St. Petersburg, Amphora, 1999.

[511]. Markov, A. A. *One of the Uses of the Statistical Method. The Academy of Sciences News,* Series 6, Vol. X, Issue 4 (1916).

[512]. Martynov, G. *On the Origins of Roman Chronicles.* Moscow University Press, 1903.

[513]. Massa, Isaac. *A Brief Report of the Beginning and the Origins of Modern*

Muscovite Wars and Unrest that Occurred Before 1610 in the Brief Time when Several Rulers Reigned. Moscow, The Sergei Doubnov Fund, Rita-Print, 1997.

[514]. Massa, Isaac. *A Brief Report on Moscovia.* Moscow, 1937.

[514:1]. Matveyenko, V. A., and L. I. Shchegoleva. *The Chronicle of George the Coenobite.* Russian text, comments, indications. Moscow, Bogorodskiy Pechatnik, 2000.

[515]. Matvievskaya, G. P. *Albrecht Dürer the Scientist. 1471-1528.* A series of scientist biographies. Moscow, The USSR AS, Nauka, 1987.

[516]. Matvievskaya, G. P. *As-Sufi.* In *Historical and Astronomical Research* (Moscow, Nauka), Issue 16 (1983): 93-138.

[517]. Matuzova, V. I. *Mediaeval English Sources.* Moscow, Nauka, 1979.

[518]. Vlastar, Matthew. *Collection of Rules Devised by Holy Fathers.* Balakhna, P. A. Ovchinnikov, The F. P. Volkov typography, 1908.

[519]. Smirnov B. L., editor and translator. *The Mahabharata.* Vols. 1-8. Tashkent, the Turkmenian SSR Academy of Sciences, 1955-1972. Vol. 1: two poems from the III book – *Nala* and *Savitri* (*The Greatness of Marital Virtue*) (2nd edition 1959); Vol. 2 – *The Bhagavad Gita* (1956); Vol. 3: *The Highlander* (1957); Vol. 4: *The Conversation of Markandhea* (1958); Vol. 5: *Mokshadharma* (1961); Vol. 6: *A Journey Through the Treasuries* (1962); Vol. 7: *The Book of Bheeshma and the Book of the Battle of Maces* (1963); Vol. 8: *Attacking the Sleeping Ones* (1972). English edition: Chicago-London, Chicago University Press, 1973. Also see the edition by the Jaico Publishing House, Bombay, 1976.

[519:1]. *The Mahabharata. Narayana.* Issue V, book 2. 2nd edition. Translated and edited by Academician B. L. Smirnov of the Turkmenian SSR Academy of Sciences. The TSSR AS, Ashkhabad, Ylym, 1984.

[519:2]. *The Mahabharata. The Four Tales.* Translated from Sanskrit by S. Lipkin. Interlineary by O. Volkova. Moscow, Khudozhestvennaya Literatura, 1969.

[520]. *The Mahabharata. The Ramayana.* Moscow, Khudozhestvennaya Literatura, 1974. Also see: *The Ramayana.* Madras, Periyar Self-Respect Propaganda Institution, 1972.

[520:1]. *The Mahabharata. Book 2. Sabhaparva, or the Book of the Congregation.* Translated from Sanskrit by V. I. Kalyanov. The *Literary Monuments* series. Moscow-Leningrad, Nauka, 1962.

[520:2]. *The Mahabharata. Book 4. Virataparva, or the Book of Virata.* Translated from Sanskrit by V. I. Kalyanov. The *Literary Monuments* series. Leningrad, Nauka, 1967.

[520:3]. *The Mahabharata. Book 5. Udhiyogaparva, or the Book of Diligence.* Translated from Sanskrit by V. I. Kalyanov. The *Literary Monuments* series. Leningrad, Nauka, 1976.

[520:4]. *The Bhagavad Gita as it is.* Complete edition with authentic Sanskrit texts, Russian transliteration, word-for-word and literary translation, and extensive commentaries. The Bhaktivedanta Book Trust. Moscow-Leningrad-Calcutta-Bombay-New Delhi, 1984. The first English edition of the Bhagavad Gita: Wilkins. *The Bhagavad Gita, or dialogs of Kreeshna and Arjoon.* London, 1785. See also: Etgerton, F. *Bhagavad Gita,* Vols. 1-2. Harvard University Press, 1946 (with transcr. of the text).

[520:5]. *The Mahabharata. Book 7. Dronaparva, or the Book of Drona.* Translated from Sanskrit by V. I. Kalyanov. The *Literary Monuments* series. St. Petersburg, Nauka, 1993.

[520:6]. *The Mahabharata. Book 3. The Book of the Woods (Aryanyakaparva).* Translated from Sanskrit by A. V. Vasilkov and S. L. Neveleva. The *Monuments of Oriental Literature* series. LXXX, 1987.

[520:7]. *The Burning of the Snakes. A Tale from the Indian Epic, the Mahabharata.* Translated by V. I. Kalyanov. Moscow, Goslitizdat, 1958.

[521]. Mezentsev, M. T. *The Fate of Novels (Concerning the Discussion on the "Quiet flows the Don" Authorship Problem).* Samara, P. S. Press, 1994.

[522]. Medvedev, R. *Who Wrote the "Quiet flows the Don"?* Paris, Christian Bourg, 1975.

[522:1]. Meyer, M. S., A. F. Deribas, and N. B. Shuvalova. *Turkey. The Book of Wanderings.* A historical guidebook. Project author S. M. Bourygin. Moscow, Veche, Khartia, 2000.

[523]. Melnikova, E. A. *Ancient Scandinavian Geographical Works.* Moscow, Nauka, 1986.

[524]. *Memoirs of Margaret de Valois.* Translated by I. V. Shevlyagina. Introduction and comments by S. L. Pleshkova. French original: *Mémoires de Marguerite de Valois.* Paris, The Library of P. Jannet, MDCCCLVIII. Moscow University Press, 1995.

[525]. *Methods of Studying the Oldest Sources on the History of the USSR Nations.* Collected articles. Moscow, Nauka, 1978.

[526]. *Methodical Research of Absolute Geochronology. Report Theses of the 3rd Methodical Symposium of 1976.* Moscow, USSR AS Press, 1976.

[527]. Meshchersky, N. A. *History of the Literary Russian Language.* Leningrad, 1981.

[528]. Miceletti, Emma. *Domenico Ghirlandio.* Moscow, Slovo, 1996. Italian original: Italy, Scala, Istituto Fotografico Editoriale, 1995.

[529]. Miller, G. F. *Selected Oeuvres on Russian History.* The *Monuments of Historical Thought* series. Moscow, Nauka, RAS, 1996.

[530]. *The World of the Bible.* Magazine. 1993/1(1). Published by the Russian Society of Bible Studies.

[531]. *The World of Geography. Geography and the Geographers. The Environment.* Moscow, Mysl, 1984.

[532]. Meletinsky, E. M., ed. *Dictionary of Mythology.* Moscow, Sovetskaya Encyclopaedia, 1991.

[533]. *Myths of the World. An Encyclopaedia.* Vols. 1 and 2. Moscow, Sovetskaya Encyclopaedia, 1980 (Vol. 1) and 1981 (Vol. 2).

[534]. Mikhailov, A. A. *The Eclipse Theory.* Moscow, Gostekhteoretizdat, 1954.

[535]. Mikhailov, A. A. *This Peculiar Radiocarbon Method.* In *Science and Technology,* No. 8 (1983): 31-32.

[536]. Mokeyev, G. A. *Mozhaysk – A Holy Town for the Russians.* Moscow, Kedr, 1992.

[537]. Mokretsova, I. P., and V. L. Romanova. *French Miniature Illustrations of the XIII century in Soviet Publications. 1270-1300.* Moscow, Iskusstvo, 1984.

[537:1]. Moleva, N. M. *True Muscovite Stories. A Hundred Addresses of Russian History and Culture.* To the 850-year anniversary of Moscow. Moscow, Znaniye, 1997.

[538]. Mommsen, T. *The History of Rome.* Moscow, 1936.

[539]. Mommsen, T. *The History of Rome.* Vol. 3. Moscow, Ogiz, 1941. English edition: London, Macmillan & Co, 1913.

[540]. Mongayt, A. L. *The Writing upon the Stone.* Moscow, Znanie, 1969.

[541]. *Mongolian Sources Related to Dayan-Khan.* A compilation. Moscow, Nauka, 1986

[541:1]. Mordovtsev, D. L. *Collected works.* Vols. 1-14. Moscow, Terra, 1995.

[542]. Morozov, N. A. *The Revelation in Thunder and Storm. History of the Apocalypse.* Moscow, 1907. 2nd edition Moscow, 1910. English translation: Northfield, Minnesota, 1941.

[543]. Morozov, N. A. *The History of the Biblical Prophecies and their Literary Characteristics. The Prophets.* Moscow, the I. D. Sytin Society Typography, 1914.

[544]. Morozov, N. A. *Christ. History of Humanity in the Light of Natural Scientific Studies.* Vols. 1-7. Moscow-Leningrad, Gosizdat, 1924-1932. Vol. 1: 1924 (2nd edition 1927), Vol. 2: 1926, Vol. 3: 1927, Vol. 4: 1928, Vol. 5: 1929, Vol. 6: 1930, Vol. 7: 1932. The first volume was published twice: in 1924 and 1927. Kraft Publications in Moscow made a reprint of all seven volumes in 1998.

[545]. Morozov, N. A. *An Astronomical Revolution in Historical Science.* The *Novy Mir (New World)* magazine, No. 4 (1925): 133-143. In reference to the article by Prof. N. M. Nikolsky.

[546]. Morozov, N. A. *Linguistic Ranges.* The AS Newsletter, Department of Russian Language and Literature. Books 1-4, Vol. XX, 1915.

[547]. Morozov, N. A. *On Russian History.* The manuscript of the 8th volume of the work *Christ.* Moscow, the RAS Archive. Published in Moscow by Kraft and Lean in the end of the year 2000, as *A New Point of View on Russian History.*

[547:1]. Morozov, N.A. *The Asian Christs. (History of Humanity in the Light of Natural Scientific Studies).* Vol. 9 of the work titled *Christ.* Moscow, Kraft+ Ltd., 2003.

[547:2]. Morozov, N.A. *The Mirages of Historical Wastelands between Tigris and Euphrates. (History of Humanity in the Light of Natural Scientific Studies).* Vol. 10 of the work titled *Christ.* Moscow, Kraft+ Ltd., 2002.

[548]. Fomenko A. T., and L. E. Morozova. *Quantitative Methods in Macro-Textology (with Artefacts of the XVI-XVII "Age of Troubles" Used as Examples).* Complex methods in the study of historical processes. Moscow, the USSR Institute of History, Academy of Sciences, 1987. 163-181.

[549]. *Moscow.* An album. Moscow, Avrora Press; St. Petersburg, 1996.

[550]. *Illustrated History of Moscow.* Vol. 1. From the dawn of time until 1917.

Moscow, Mysl, 1985.

[551]. *Moscow and the Moscow Oblast. City Plan. Topographical Map. 1:200000.* 3rd edition. Moscow, The Military Typography Headquarters Department, 1998.

[552]. *The Moscow Kremlin. Arkhangelsky Cathedral.* Moscow, The Moscow Kremlin State Museum and Reserve for History and Culture, 1995.

[553]. *The Moscow Kremlin. Ouspensky Cathedral.* Moscow, The Moscow Kremlin State Museum and Reserve for History and Culture, 1995.

[554]. *The Moscow Chronicler.* Compilation. Issue 1. Moscow, Moskovskiy Rabochiy, 1988.

[555]. *The Moscow Oblast Museum of History in Istra. A Guide-book.* Moscow, Moskovskiy Rabochiy, 1989.

[556]. *The Andrei Rublev Museum.* A brochure. Published by the Central Andrei Rublev Museum of Ancient Russian Culture and Art in Moscow, 10, Andronyevskaya Square. n.d.

[557]. Mouravyev, M. V. *Novgorod the Great. A Historical Account and Guidebook.* Leningrad: The State Historical Material Culture Academy Art Edition Popularization Committee, n.d.

[558]. Mouravyev, S. *History of the First Four Centuries of Christianity.* St. Petersburg, 1866.

[559]. Murad, Aji. *The Polovtsy Field Wormwood.* Moscow, Pik-Kontekst, 1994

[560]. Murad, Aji. *Europe, the Turkomans and the Great Steppe.* Moscow, Mysl, 1998

[561]. Mouratov, K. I. *Peasant War Led by E. I. Pougachev.* Moscow, Prosveshchenie, 1980.

[562]. Mylnikov, A. S. *A Picture of a Slavic World as Viewed from the Eastern Europe. Ethnogenetic Legends, Conjectures, and Proto-Hypotheses of the XVI – Early XVIII century.* St. Petersburg, The Petersburg Oriental Studies Centre, 1996.

[563]. Mylnikov, A. S. *The Legend of the Russian Prince (Russo-Slavic Relations of the XVIII century in the World of Folk Culture).* Leningrad, Nauka, 1987.

[564]. Malory, Thomas. *Le Morte d'Arthure.* Moscow, Nauka, 1974. English original taken from *The Works of Sir Thomas Malory* edited by E. Vinaver, Oxford, 1947.

[565]. Najip, E. N. *A Comparative Historical Dictionary of the XIV century Turkic Languages.* Book I. Moscow, 1979.

[566]. *The Land of Smolensk.* Moscow, Moskovskiy Rabochiy, 1971.

[567]. Takeshi, Nagata. *The Magnetic Field of the Earth in the Past.* In *Nauka i Chelovechestvo (Science and Humanity).* 1965 annual edition. Moscow, Znaniye. 169-175.

[568]. Nazarevskiy, V. V. *Selected Fragments of Muscovite History. 1147-1913.* Moscow, Svarog, 1996.

[569]. Vyacheslav (Savinykh). *Concise History of the Andronicus Monastery.* Moscow, The Sudarium Temple of the Andronicus Monastery, 1999.

[570]. *The Scientific Research Museum of Architecture.* Moscow, 1962.

[571]. Neugebauer, O. *The Exact Sciences in Antiquity.* Moscow, Nauka, 1968. English edition in the series *Acta Historica Scientiarum Naturalism et Medicinalium.* Vol. 9. Copenhagen, 1957. New York, Harper & Bros., 1962.

[572]. Neuhardt, A. A., and I. A. Shishova. *The Seven Wonders of the Ancient World.* The USSR AS, the Leningrad Department of the History Institute. Moscow-Leningrad, Nauka, 1966.

[573]. Leping, A. A., and N. P. Strakhova, eds. *German-Russian Dictionary.* 80,000 words. Moscow, The State National and International Dictionary Publications, 1958.

[574]. Nemirovskiy, A. I. *The Etruscans. From Myth to History.* Moscow, Nauka, 1983.

[575]. Nemirovskiy, E. L. *The Literary World from the Dawn of History until the Early XX century.* Moscow, Kniga, 1986.

[576]. Nemoyevskiy, Andrei. *Jesus the God.* Petersburg, State Publishing House, 1920.

[577]. Nennius. *History of the Brits.* From: Geoffrey of Monmouth. *History of the Brits. The Life of Merlin.* Moscow, Nauka, 1984. English edition: Nennius. *Historia Brittonum.* Galfridus Monemutensis (Geoffrey of Monmouth). *Historia Britonum. Vita Merlini. Six old English Chronicles.* Edited by J.A.Giles. London, 1848.

[577:1]. Nersesyan, L. V. *Dionysius the Icon Master and the Murals of the Feropontov Monastery.* Moscow, Severniy Palomnik, 2002.

[578]. Nechvolodov, A. *Tales of the Russian Land.* Books 1 and 2. Moscow, Svarog, 1997. A new edition of the books published by the State Typography of St. Petersburg in 1913.

[579]. Niese, B. *A Description of the Roman History and Source Studies.* German edition: *Grundriss der römischen Geschichte nebst Quellenkunde.* St. Petersburg,

1908. German edition: Munich, 1923.

[579:1]. Nikerov, V. A. *History as an Exact Science.* (Based on the materials of A. T. Fomenko and G. V. Nosovskiy. *The New Chronology).* Moscow, Ecmo-Press, Yauza, 2002.

[580]. Nikolayev, D. *The Weapon that Failed to Save Byzantium.* In *Tekhnika i Nauka (Science and Technology),* No. 9 (1983): 29-36.

[581]. Nikolayeva, T. V. *The Ancient Zvenigorod.* Moscow, Iskusstvo, 1978.

[582]. *Nikolai Aleksandrovich Morozov.* In *Bibliography of the Scientists of the USSR.* Moscow, Nauka, 1981.

[583]. *Nikolai Aleksandrovich Morozov, the Encyclopaedist Scientist.* A collection of articles. Moscow, Nauka, 1982.

[584]. *Nikolai Aleksandrovich Morozov. Biographical Stages and Activities.* The *USSR AS Courier,* Nos. 7 and 8 (1944).

[585]. Nikolskiy, N. M. *An Astronomical Revolution in Historical Science.* The *Novy Mir (New World)* magazine, Vol. 1 (1925): 157-175. (In re. N. Morozov's œuvre *Christ.* Leningrad, 1924.)

[586]. Nikonov, V. A. *Name and Society.* Moscow, Nauka, 1974.

[586:1]. *A Collection of Chronicles titled the Patriarchal, or the Nikon Chronicle.* The Complete Collection of Russian Chronicles (CCRC), Vols. IX-XIV. Moscow, Yazyki Russkoi Kultury, 2000.

[587]. *Novellino.* Literary monuments. Moscow, Nauka, 1984.

[588]. Novozhilov, N. I. *The Meteorological Works of N. A. Morozov.* The *Priroda (Nature)* magazine, No. 10 (1954).

[589]. *The New Testament of Our Lord Jesus Christ.* Brussels, Life with God, 1965.

[590]. Nosovskiy, G. V. *Certain Statistical Methods of Researching Historical Sources, and Examples of their Application.* Source study methods of Russian social thinking; historical studies of the feudal epoch. A collection of academic publications. Moscow, The USSR History Institute, AS, 1989. 181-196.

[591]. Nosovskiy, G. V. *The Beginning of Our Era and the Julian Calendar.* Information processes and systems. Scientific and technological information, Series 2. Moscow, the National Science and Technology Information Institute, No. 5 (1992): 7-18.

[592]. Nosovskiy, G. V. *The True Dating of the Famous First Oecumenical Counsel*

and the Real Beginning of the AD Era. An appendix of A. T. Fomenko's *Global Chronology.* Moscow, The MSU Mathematical Mechanics Department, 1993. 288-394.

[593]. Fomenko, A. T., and G. V. Nosovskiy. *The Determination of Original Structures in Intermixed Sequences.* Works of a vector and tensor analysis seminar. Moscow, MSU Press, Issue 22 (1985): 119-131.

[594]. Fomenko, A. T., and G. V. Nosovskiy. *Some Methods and Results of Intermixed Sequence Analysis.* Works of a vector and tensor analysis seminar. Moscow, MSU Press, Issue 23 (1988): 104-121.

[595]. Fomenko, A. T., and G. V. Nosovskiy. *Determining the Propinquity Quotient and Duplicate Identification in Chronological Lists.* Report theses of the 5th International Probability Theory and Mathematical Statistics Conference. Vilnius, The Lithuanian AS Institute of Mathematics and Cybernetics, Vol. 4 (1989): 111-112.

[596]. Fomenko, A. T., and G. V. Nosovskiy. *Statistical Duplicates in Ordered Lists with Subdivisions. Cybernetic Issues.* Semiotic research. Moscow, Scientific Counsel for the Study of the General Problem of Cybernetics. The USSR AS, 1989. 138-148.

[597]. Fomenko, A. T., and G. V. Nosovskiy. *Duplicate Identification in Chronological Lists (The Histogram Method of Related Name Distribution Frequencies).* Problems of stochastic model stability. Seminar works. Moscow, The National System Research Institute, 1989. 112-125.

[598]. Fomenko, A. T., and G. V. Nosovskiy. *Statistical Research of Parallel Occurrences and Biographies in British Chronological and Historical Materials.* Semiotics and Informatics. Moscow, The National System Research Institute, Issue 34 (1994): 205-233.

[599]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology and the Concept of the Ancient History of Russia, Britain and Rome. (Facts. Statistics. Hypotheses.)* Vol. 1: *Russia.* Vol. 2: *England, Rome.* Moscow, the MSU Centre of Research and Pre-University Education, 1995. 2nd edition: 1996.

[600]. Fomenko, A. T., and G. V. Nosovskiy. *Mathematical and Statistical Models of Information Distribution in Historical Chronicles.* The Mathematical Issues of Cybernetics. Physical and Mathematical Literature (Moscow, Nauka), Issue 6 (1996): 71-116.

[601]. Fomenko, A. T., and G. V. Nosovskiy. *The Empire (Russia, Turkey, China, Europe and Egypt. New Mathematical Chronology of Antiquity)*. Moscow, Faktorial, 1996. Re-editions: 1997, 1998 and 1999.

[602]. Fomenko, A. T., and G. V. Nosovskiy. *Russia and Rome. The Correctness of Our Understanding of Eurasian History.* Vols. 1 and 2. Moscow, Olimp, 1997. 2nd edition: 1999.

[603]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia.* Moscow, Faktorial, 1997. Re-editions: 1998 and 1999.

[604]. Fomenko, A. T., and G. V. Nosovskiy. *The Mathematical Chronology of Biblical Events.* Moscow, Nauka, 1997.

[605]. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia.* Vols. 1 and 2. Moscow, Faktorial, 1998.

[606]. Fomenko, A. T., and G. V. Nosovskiy. *Horde-Russia as Reflected in Biblical Books*. Moscow, Anvik, 1998.

[607]. Fomenko, A. T., and G. V. Nosovskiy. *An Introduction to the New Chronology (Which Century is it Now?).* Moscow, Kraft and Lean, 1999.

[608]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome.* Moscow, Anvik, 1999. A substantially revised and enlarged single-volume edition.

[608:1]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Russia, Britain and Rome.* Moscow, Delovoi Express Financial, 2001.

[609]. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters I. (The Empire of Horde-Russia and the Bible. The New Mathematical Chronology of Antiquity. A History of Biblical Editions and Manuscripts. XI-XII century Events in the New Testament. The Pentateuch).* Moscow, Faktorial, 1999.

[610]. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History (The New Chronology).* Moscow, Delovoi Express Financial, 1999.

[611]. Fomenko, A. T., and G. V. Nosovskiy. *Old Criticisms and the New Chronology.* The *Neva* magazine (St. Petersburg), No. 2 (1999): 143158.

[612]. Fomenko, A. T., and G. V. Nosovskiy. *The Biblical Russia. Selected Chapters II. (The Empire of Horde-Russia and the Bible. History of the XIV-XVI century in the Final Chapters of the Books of Kings. XV-XVI century History of the Pages of the Books of Esther and Judith. Reformation Epoch of the XVI-XVII century).*

Moscow, Faktorial, 2000.

[613]. Fomenko, A. T., and G. V. Nosovskiy. *A Reconstruction of Global History. The Research of 1999-2000 (The New Chronology).* Moscow, Delovoi Express Financial, 2000.

[613:1]. Fomenko, A. T., and G. V. Nosovskiy. *The New Chronology of Egypt. The Astronomical Dating of the Ancient Egyptian Monuments. The Research of 2000-2002.* Moscow, Veche, 2002.

[613:2]. Fomenko, A. T., and Nosovskiy, G. V. *The New Chronology of Egypt. The Astronomical Dating of the Ancient Egyptian Monuments.* 2nd edition, re-worked and expanded. Moscow, Veche, 2003.

[614]. Newton, Robert. *The Crime of Claudius Ptolemy.* Moscow, Nauka, 1985. English original: Baltimore-London, John Hopkins University Press, 1977.

[615]. Olearius, Adam. *A Detailed Account of the Moscovian and Persian Journey of the Holstein Ambassadors in 1633, 1636 and 1639.* Translated from German by P. Barsov. Moscow, 1870.

[616]. Oleynikov, A. *The Geological Clock.* Leningrad, Nedra, 1975.

[617]. Orbini, Mavro. *A Historiographical Book on the Origins of the Names, the Glory and the Expansion of the Slavs. Compiled from many Historical Books through the Office of Marourbin, the Archimandrite of Raguzha.* Translated into Russian from Italian. Typography of St. Petersburg, 1722.

[618]. Orbini, Mavro. *Kingdom of the Slavs.* Sofia, Nauka i Izkustvo, 1983.

[618:1]. Oreshnikov, A. V. *Pre-1547 Russian Coins.* A reprint of the 1896 edition by the State Museum of History. Russian State Archive of Ancient Acts. Moscow, The Archaeographical Centre, 1996.

[619]. Orlenko, M. I. *Sir Isaac Newton. A Biographical Aperçu.* Donetsk, 1927.

[620]. Orlov, A. S. *Certain Style Characteristics of Russian History Fiction of the XVI-XVII century.* In *Russian Philological News,* Vol. 13, Book 4 (1908): 344-379.

[621]. *The Ostrog Bible (The Bible, or the Books of the Old and the New Covenant, in the Language of the Slavs).* Ostrog, 1581. Reprinted as *The Ostrog Bible.* The Soviet Culture Fund Commission for the Publication of Literary Artefacts. Moscow-Leningrad, Slovo-Art, 1988. "The phototypic copy of the 1581 text was supervised by I. V. Dergacheva with references to the copies from the Scientific Library of A. M. Gorky Moscow State University."

[622]. *National History from the Earliest Days and until 1917.* Encyclopaedia, Vol. 1. Moscow, The Great Russian Encyclopaedia Publications, 1994.

[623]. Bavin, S. P., and G. V. Popov. *The Revelation of St. John as Reflected in the Global Literary Tradition.* The catalogue of an exhibition organized in Moscow by the Greek Embassy in 1994. A joint publication of the Greek Embassy and the State Library of Russia. Moscow, Indrik, 1995.

[623:1]. A postcard with an Egyptian zodiac. *The Creation Scene.* Egypt, El-Faraana Advertising & Printing, 2000.

[624]. *Historical and Folk Tale Aperçus. From Cheops to Christ.* A compilation. Translated from German. Moscow, 1890. Reprinted by the Moscow Int'l Translator School in 1993.

[625]. Pausanius. *A Description of Hellas, or a Voyage through Greece in II century AD.* Moscow, 1880. English edition: Pausanius. *Guide to Greece.* Harmondsworth, Penguin, 1979.

[626]. Makarevich, G. V., ed. *The Architectural Monuments of Moscow. The Earthenware Town.* Moscow, Iskusstvo, 1989-1990.

[627]. Posokhin, M. V., ed. *The Architectural Monuments of Moscow. KitaiGorod.* Moscow, Iskusstvo, 1982.

[628]. Makarevich, G. V., ed. *The Architectural Monuments of Moscow. White Town.* Moscow, Iskusstvo, 1989.

[629]. Makarevich, G. V., ed. *The Architectural Monuments of Moscow. Zamoskvorechye.* Moscow, Iskusstvo, 1994.

[630]. *Artefacts of Diplomatic Relations with the Roman Empire.* Vol. 1. St Petersburg, 1851.

[631]. Rybakov, B. A., ed. *Artefacts of the Kulikovo Cycle.* St. Petersburg, RAS, The Institute of Russian History. Blitz, the Russo-Baltic Information Centre, 1998.

[632]. *Literary Artefacts of Ancient Russia. The XI – Early XII century.* Moscow, Khudozhestvennaya Literatura, 1978.

[633]. *Literary Artefacts of Ancient Russia. The XII century.* Moscow, Khudozhestvennaya Literatura, 1980.

[634]. *Literary Artefacts of Ancient Russia. The XIII century.* Moscow, Khudozhestvennaya Literatura, 1981.

[635]. *Literary Artefacts of Ancient Russia. The XIV – mid-XV century.* Moscow,

Khudozhestvennaya Literatura, 1981.

[636]. *Literary Artefacts of Ancient Russia. Second Half of the XV century.* Moscow, Khudozhestvennaya Literatura, 1982.

[637]. *Literary Artefacts of Ancient Russia. Late XV – Early XVI century.* Moscow, Khudozhestvennaya Literatura, 1984.

[638]. *Literary Artefacts of Ancient Russia. Mid-XVI century.* Moscow, Khudozhestvennaya Literatura, 1985.

[639]. *Literary Artefacts of Ancient Russia. Second Half of the XVI century.* Moscow, Khudozhestvennaya Literatura, 1986.

[640]. *Literary Artefacts of Ancient Russia. Late XVI – Early XVII century.* Moscow, Khudozhestvennaya Literatura, 1987.

[641]. *Significant Works in Russian Law.* Issue 2. Moscow, 1954.

[642]. *Significant Works in Russian Law.* Issue 3. Moscow, 1955.

[643]. Pannekuk, A. *The History of Astronomy.* Moscow, Nauka, 1966.

[644]. Parandowski, J. *Petrarch.* The *Inostrannaya Literatura (Foreign Literature)* magazine, No. 6 (1974). Also see: Parandowski, J. *Petrarca.* Warsaw, 1957.

[645]. Paradisis, Alexander. *The Life and Labours of Balthazar Cossas (Pope John XXIII).* Minsk, Belarus, 1980.

[646]. Pasek. *A Historical Description of Simon's Monastery in Moscow.* Moscow, 1843.

[647]. Romanenko, A. *The Patriarch Chambers of the Moscow Kremlin.* Moscow, The Moscow Kremlin State Museum and Reserve for History and Culture, 1994.

[648]. Pahimer, George. *The Story of Michael and Andronicus Palaeologi. The Reign of Michael Palaiologos.* St. Petersburg, 1862.

[648:1]. Pashkov, B. G. *Holy Russia – Russia – The Russian Empire. The Genealogical Tree of the Principal Russian Clans (862-1917).* Moscow, TsentrKom, 1996.

[649]. *The First Muscovite Princes.* In *Historical Portraits* series. Moscow, Ganna, 1992.

[650]. Perepyolkin, Y. A. *The Coup of Amenkhotep IV.* Part 1. Books 1 and 2. Moscow, Nauka, 1967.

[651]. *The Correspondence of Ivan the Terrible and Andrei Kurbskiy.* In *Literary*

Landmarks series. Leningrad, Nauka, 1979. 2nd edition: Moscow, Nauka, 1993.

[652]. *The Song of Roland.* International Literature Collection. Moscow, Khudozhestvennaya Literatura, 1976. English edition by J. M. Dent & Sons, 1972.

[653]. Petrov, A. M. *The Great Silk Route. The Simplest, but Largely Unknown Facts.* Moscow, Vostochnaya Literatura, RAS, 1995.

[654]. Petruchenko, O. *Latin-Russian Dictionary.* Moscow, published by the V. V. Dumnov and the Heirs of Silayev Brothers, 1914. Reprinted by the Graeco-Latin Department of Y. A. Shichalin, 1994.

[654:1]. *The Maritime Voyage of St. Brendan (Navigation Sancti Brendani Abbatis saec X AD).* St. Petersburg, Azbuka-Klassika, 2002. English translation: *Navigatio Sancti Brendani Abbatis from Early Latin Manuscripts.* Ed., introd. and notes: C. Selmer, Notre Dame, 1959.

[655]. *Plan of the Imperial Capital City of Moscow, Created under the Supervision of Ivan Michurin, the Architect, in 1739. The First Geodetic Plan of Moscow.* The General Council of Ministers, Department of Geodetics and Cartography (the Cartographer Cooperative). Published together with a calendar for 1989.

[656]. Plano Carpini, G. del. *History of the Mongols.* William of Rubruck. *The Journey to the Oriental Countries. The Book of Marco Polo.* Moscow, Mysl, 1997. See also: *The Journey of William of Rubruck to the Eastern Parts of the World, 1253-55.* Prepared by W. W. Rockhill. 1900.

[657]. Plato. *Collected Works.* Vol. 3. Moscow, Mysl, 1972. English edition: *The Works of Plato.* Bohn's Classical Library, 1848.

[658]. Pletnyova, S. A. *The Khazars.* Moscow, Nauka, 1976.

[659]. Pleshkova, S. L. *Catherine of Medici. The Black Queen.* Moscow, Moscow University Press, 1994.

[660]. Plutarch. *Comparative Biographies.* Vol. 1: Moscow, USSR AN Press, 1961; Vol. 2: Moscow, USSR AN Press, 1963; Vol. 3: Moscow, Nauka, 1964. English edition: Plutarch. *The Lives of the Noble Graecians and Romans.* In *Great Books of the Western World* series. Vol. 13. Encyclopaedia Britannica, Inc. Chicago, University of Chicago, 1952 (2nd edition 1990). See also: Plutarch. *Plutarch's Lives.* London, Dilly, 1792.

[661]. Plyukhanova, M. B. *Subjects and Symbols of the Muscovite Kingdom.* St. Petersburg, Akropol, 1995.

[662]. *Kremlin. A Brief Guide.* Moscow, Moskovskiy Rabochiy, 1960.

[663]. *The Yearly Chronicle.* Part 1. Text and translation. Moscow-Leningrad, The USSR AN Press, 1950.

[664]. *The Yearly Chronicle.* Published in the *Dawn of the Russian Literature* series (XI – early XII century). Moscow, Khudozhestvennaya Literatura, 1978. 23-277.

[665]. *The Tale of Varlaam and Ioasaph.* Leningrad, Nauka, 1985.

[666]. Likhachev, D. S., ed. *The Tale of the Kulikovo Battle. The Text and the Miniatures of the Authorized Compilation of the XVI century.* Published by the XVI century manuscript kept in the USSR Academy of Sciences Library (The Authorized Compilation of Chronicles, Osterman's Vol. II, sheet 3 – 126 reverse). Leningrad, Aurora, 1984.

[666:1]. Podosinov, A. V., and A. M. Belov. *Lingua Latina. Latin-Russian Dictionary.* About 15,000 words. Moscow, Flinta, Nauka, 2000.

[667]. Pokrovskiy, N. N. *A Voyage in Search of Rare Books.* Moscow, Kniga. 2nd edition, 1988.

[668]. Polak, I. F. *A Course of General Astronomy.* Moscow, Gonti, 1938.

[669]. Polybius. *History in 40 Volumes.* Moscow, 1899.

[670]. *The Complete Symphony of the Canonical Books of the Holy Writ.* St. Petersburg, The Bible For Everybody, 1996.

[671]. *The Complete Collection of Russian Chonicles.* Vol. 33. Leningrad, Nauka, 1977.

[672]. *The Complete Collection of Russian Chonicles.* Vol. 35. Moscow, Nauka, 1980.

[673]. Polo, M. *The Journey.* Translated from French. Leningrad, 1940.

[674]. Poluboyarinova, M. D. *Russians in the Golden Horde.* Moscow, Nauka, 1978.

[674:1]. [*Pompeii*]. *Pompeii.* Album. Authors: Filippo Coarelli, Emilio de Albentiis, Maria Paola Guidobaldi, Fabricio Pesando, and Antonio Varone. Moscow, Slovo, 2002. Printed in Italy.

[674:2]. [*Pompeii*]. Nappo, Salvatore. *Pompeii.* Album. From the *World Wonder Atlas* series. Moscow, Bertelsmann Media Moskau, 2001. English original: Salvatore Ciro Nappo. *Pompeii.* White Star, 1998, Vercelli, Italy.

[675]. Popovskiy, M. A. *Time Conquered. A Tale of Nikolai Morozov.* Moscow, Political Literature, 1975.

[676]. *The Portuguese-Russian and Russian-Portuguese Dictionary.* Kiev, Perun, 1999.

[677]. *The Successors of Marco Polo. Voyages of the Westerners into the Countries of the Three Indias.* Moscow, Nauka, 1968.

[678]. Pospelov, M. *The Benediction of Reverend Sergei.* The *Moskva* magazine, 1990

[679]. Postnikov, A. V. *Maps of the Russian Lands: A Brief Review of the History of Geographical Studies and Cartography of Our Fatherland.* Moscow, Nash Dom – L'Age d'Homme, 1996.

[680]. Postnikov, M. M. *A Critical Research of the Chronology of the Ancient World.* Vols. 1-3. Moscow, Kraft and Lean, 2000. [A. T. Fomenko's remark: This book is a publication of a manuscript of more than 1000 pages written by Doctors of Physics and Mathematics A. S. Mishchenko and A. T. Fomenko. It was edited by M. M. Postnikov, and came out signed with his name. He acknowledges this fact in the preface to Vol. 1, on page 6, albeit cagily.]

[681]. Fomenko A. T., and M. M. Postnikov. *New Methods of Statistical Analysis of the Narrative and Digital Material of Ancient History.* Moscow, Scientific Counsel for the Study of the General Problem of Cybernetics, USSR AS, 1980. 1-36.

[682]. Fomenko A. T., and M. M. Postnikov. *New Methods of Statistical Analysis of the Narrative and Digital Material of Ancient History.* Scientific note of the Tartu University, works related to sign symbols. XV, Cultural Typology, Cultural Influence Feedback. Tartu University Press, Release 576 (1982): 24-43.

[683]. Postnikov, M. M. *The Greatest Mystification in the World?* In *Tekhnika i Nauka (Science & Technology),* 1982, No. 7, pp. 28-33.

[684]. Potin, V. M. *Coins. Treasures. Collections. Numismatic essays.* St. Petersburg, Iskusstvo-SPb, 1993.

[685]. Potin, V. M. *Ancient Russia and the European States of the X-XIII century.* Leningrad, Sovetskiy Khudozhnik, 1968.

[685:1]. Pope-Hennessy, John. *Fra Angelico.* Album. Moscow, Slovo, 1996. Scala, 1995, Istituto Fotografico Editoriale.

[686]. Pokhlyobkin, V. V. *The Foreign Affairs of the Holy Russia, Russia and the USSR over the 1000 Years in Names, Dates and Facts. A Reference Book.* Moscow, Mezhdunarodnye Otnoshenya, 1992.

[687]. *Merited Academician N. A. Morozov. Memoirs.* Vols. 1 and 2. The USSR

Academy of Sciences. Moscow, USSR AS Press, 1962.

[688]. *Orthodox Art and the Savvino-Storozhevsky Monastery.* Materials of scientific conferences dedicated to the 600th anniversary of the Savvino-Storozhevsky Monastery, 17 December 1997 and 22 September 1998. The Zvenigorod Museum of Architecture, History, and Arts. Zvenigorod, Savva Plus M, 1998.

[689]. Malinovskaya, N., ed. *Prado. Paintings.* Album. Translated from Spanish. Lunwerg Editores. Barcelona-Madrid, 1994. Russian translation: Moscow, MK-Import, 1999.

[690]. *Reverend Joseph Volotsky. The Illuminator.* Published by the Spaso-Preobrazhensky Monastery of Valaam. Blessed by the Holiest Patriarch of Moscow and the Entire Russia, Alexiy II. Moscow, 1993.

[691]. Priester, E. *A Brief History of Austria.* Moscow, IL, 1952. German edition: *Kurze Geschichte Österreichs.* Vienna, Globus, 1946.

[692]. Prishchepenko, V. N. *The Pages of Russian History.* Vol. 1: 1988. Vol. 2: 2000. Moscow, Profizdat.

[693]. *Problems of Museum Collection Formation and Studies of the State Museum of Religious History.* Leningrad, The RSFSR Ministry of Culture, publised by the State Museum of History of Religions, 1990.

[694]. Procopius of Caesarea. *On the Buildings.* The *Vestnik Drevnei Istorii (Courier of Ancient History)* magazine, No. 4 (1939): 201-298. See also: Procopius of Caesarea. *On the Buildings of Justinian.* London, Palestine Piligrim Society, 1888.

[695]. Procopius. *The Gothic War.* Moscow, The USSR AS Press, 1950.

[696]. Procopius. *The Gothic War. On the Buildings.* Moscow, Arktos, Vika-Press, 1996. See also: Procopius of Caesarea. *Procopius.* Vol. 7. London, William Heinemann; New York, Macmillan & Co. 1914-1940.

[697]. Procopius of Caesarea. *The Persian War. The War with the Vandals. Arcane History.* St. Petersburg, Aleteya, 1998.

[698]. Proskouriakov, V. M. *Johannes Gutenberg.* The *Celebrity Biographies* series. Moscow, the Literary Magazine Union, 1933.

[699]. Prokhorov, G. M. *The Tale of Batu-Khan's Invasion in Lavrenty's Chronicle.* Published as part of *The Russian Literary History Research. XI-XVII centuries.* Leningrad, Nauka, 1974.

[700]. *Book of Psalms.* Moscow, 1657. (Private collection.)

[701]. *The book of Psalms with Appendices.* Published in the *Great City of Moscow in the Year 7160 [1652 AD], in the Month of October, on the 1st Day.* New edition: Moscow, The Vvedenskaya Church of St. Trinity Coreligionist Typography, 1867.

[702]. Psellus, Michael. *Chronography.* Moscow, Nauka, 1978. English edition: *The Chronographia of Michael Psellus.* London, Routledge & Kegan Paul, 1953.

[703]. Pskovskiy, Y. P. *Novae and Supernovae.* Moscow, Nauka, 1974.

[704]. Ptolemy, Claudius. *Almagest, or the Mathematical Tractate in Thirteen Volumes.* Translated by I. N. Veselovskiy. Moscow, Nauka, Fizmatlit, 1998.

[705]. Poisson, A., N. A. Morozov, F. Schwarz, M. Eliade, and K. G. Jung. *The Theory and Symbols of Alchemy. The Great Work.* Kiev, Novy Akropol, Bront Ltd., 1995.

[706]. Mashkov, I. P., ed. *A Guide to Moscow.* Moscow, The Muscovite Architectural Society for the Members of the V Convention of Architects in Moscow, 1913.

[707]. *The Voyage of Columbus. Diaries, Letters, Documents.* Moscow, The State Geographical Literature Press, 1952.

[708]. Putilov, Boris. *Ancient Russia in Personae. Gods, Heroes, People.* St. Petersburg, Azbuka, 1999.

[709]. Pushkin, A. *Collected Works.* Leningrad, The State Fiction Publishers, 1935.

[710]. *Pushkin A. in the Recollections of Contemporaries.* Two volumes. Moscow, Khudozhestvennaya Literatura, 1974.

[711]. *Pushkin's Memorial Places in Russia. A Guidebook.* Moscow, Profizdat, 1894.

[711:1]. Pylyaev, M. I. *The Old Petersburg. Accounts of the Capital's Past.* A reprint of A. S. Souvorov's 1889 St. Petersburg edition. Moscow, IKPA, 1990.

[712]. Lukovich-Pyanovich, Olga. *The Serbs . . . The Oldest of Nations.* Vols. 1-3. Belgrade, Miroslav, 1993-1994.

[713]. Pietrangeli, Carlo. *Vatican.* From the *Great Museums of the World* series. Moscow, Slovo, 1998. A translation of the Italian edition by Magnus Editioni, Udine, 1996.

[714]. *Five Centuries of European Drawings.* The drawings of old masters from the former collection of Franz König. The 1.10.1995-21.01.1996 exhibition catalogue. The Russian Federation Ministry of Culture, The State A. S. Pushkin Museum of Fine Art. Moscow-Milan, Leonardo Arte (versions in Russian and in English).

[715]. *The Radzivillovskaya Chronicle.* The text. The research. A description of the miniatures. St. Petersburg, Glagol; Moscow, Iskusstvo, 1994.

[716]. *The Radzivillovskaya Chronicle.* The Complete Collection of Russian Chronicles, Vol. 38. Leningrad, Nauka, 1989.

[717]. *Radiocarbon.* Collected articles. Vilnius, 1971.

[718]. *The Imprecision of Radiocarbon Datings.* The *Priroda (Nature)* magazine, No. 3 (1990): 117. (*New Scientist,* Vol. 123, No. 1684 (1989): 26).

[719]. Radzig, N. *The Origins of Roman Chronicles.* Moscow University Press, 1903.

[720]. *The Book of Rank. 1457-1598.* Moscow, Nauka, 1966.

[721]. Razoumov, G. A., and M. F. Khasin. *The Drowning cities.* Moscow, Nauka, 1978.

[722]. Wright, J. K. *The Geographical Lore of the Time of the Crusades. A Study in the History of Medieval Science and Tradition in Western Europe.* Moscow, Nauka, 1988. English original published in New York in 1925.

[722:1]. Reizer, V. I. *The Process of Joan of Arc.* Moscow-Leningrad, Nauka, 1964.

[723]. Fomenko, A. T., and S. T. Rachev. *Volume Functions of Historical Texts and the Amplitude Correlation Principle.* Source study methods of Russian social thinking historical studies of the feudal epoch. A collection of academic publications. Moscow, The USSR History Institute, AS, 1989. 161-180.

[724]. Rashid ad-Din. *History of the Mongols.* St. Petersburg, 1858.

[725]. Renan, J. *The Antichrist.* St. Petersburg, 1907. English edition: *Renan's Antichrist.* The Scott Library, 1899.

[726]. *Rome: Echoes of the Imperial Glory.* Translated from English by T. Azarkovich. The *Extinct Civilizations* series. Moscow, Terra, 1997. Original by Time-Life Books, 1994.

[727]. Rich, V. *Was there a Dark Age?* The *Khimia i Zhizn (Chemistry and Life)* magazine, No. 9 (1983): 84.

[728]. Riesterer, Peter P., and Roswitha Lambelet. *The Egyptian Museum in Cairo.* Cairo, Lehnert & Landrock, Orient Art Publishers, 1980. Russian edition, 1996.

[729]. Robert of Clari. *The Conquest of Constantinople.* Moscow, Nauka, 1986. English edition: McNeal, E. H. *The Conquest of Constantinople of Robert of Clari.* Translated with introduction and notes by E. Holmes McNeal. New York, 1936. Records of Civilization: Sources and Studies. Vol. XXIII. Reprint: New York, 1964, 1969.

[730]. Rogozina, Z. A. *The Earliest Days of Egyptian History.* Issue 2. Petrograd, A. F.

Marx Typography, n.d.

[731]. Rozhdestvenskaya, L. A. *The Novgorod Kremlin. A Guide-book.* Lenizdat, 1980.

[732]. Rozhitsyn, V. S., and M. P. Zhakov. *The Origins of the Holy Books*. Leningrad, 1925.

[733]. Rozhkov, M. *N. A. Morozov – The Founding Father of the Dimension Number Analysis. The Successes of the Physical Sciences,* Vol. 49, Issue 1 (1953).

[734]. Rozanov, N. *History of the Temple of Our Lady's Birth in Staroye Simonovo, Moscow, Dedicated to its 500th Anniversary (1370-1870)*. Moscow, Synodal Typography on Nikolskaya Street, 1870.

[735]. Romanyuk, S. *From the History of Small Muscovite Streets.* Moscow, 1988.

[735:1]. Romanyuk, S. *From the History of Small Muscovite Streets.* Moscow, Svarog, 2000.

[735:2]. Romanyuk, S. *The Lands of the Muscovite Villages.* Part I. Moscow, Svarog, 2001.

[735:3]. Romanyuk, S. *The Lands of the Muscovite Villages.* Part II. Moscow, Svarog, 1999.

[736]. *The Russian Academy of Sciences. Personae.* Three books. Book 1: 1724-1917. Book 2: 1918-1973. Book 3: 1974-1999. Moscow, Nauka, 1999.

[737]. Rossovskaya, V. A. *The Calendarian Distance of Ages*. Moscow, Ogiz, 1930.

[738]. *A Guide to the Paschalia for the Seminary Schools*. Moscow, The V. Gautier Typography, 1853. Reprinted in Moscow by Grad Kitezh in 1991.

[739]. Bleskina, O. N., comp. *An Illustrated book of Manuscripts of the USSR AS Library.* Catalogue for an exhibition of illustrated chronicles of the XI-XIX century written with roman letters. Leningrad, The USSR AS Library, 1991.

[740]. *Handwritten and Typeset Books. Collected Articles.* Moscow, Nauka, 1975.

[741]. *Manuscripts of the Late XV – early XVI century.* The Kirillo-Belozersk Collection, 275/532. The M. E. Saltykov-Shchedrin Public Library, St. Petersburg.

[742]. Roumyantsev, A. A. *Methods of Historical Analysis in the Works of Nikolai Aleksandrovich Morozov.* The Scientific Institute of P. F. Lesgaft Notes, Vol. 10. Leningrad, 1924.

[743]. Roumyantsev, A. A. *The Death and the Resurrection of the Saviour.* Moscow, Atheist, 1930.

[744]. Roumyantsev, N. V. *Orthodox Feasts.* Moscow, Ogiz, 1936.

[745]. *The Russian Bible. The Bible of 1499 and the Synodal Translation of the Bible.* Illustrated. 10 Vols. The Biblical Museum, 1992. Publishing department of the Muscovite Patriarchy, Moscow, 1992 (The Gennadievskaya Bible). Only the following volumes came out before the beginning of 2002: Vol. 4 (Book of Psalms), Vols. 7 and 8 (The New Testament), and Vol. 9 (Appendices, scientific descriptions). Vols. 7 and 8 were published by the Moscow Patriarchy in 1992; Vols. 4 and 9 published by the Novospassky Monastery, Moscow, 1997 (Vol. 4), 1998 (Vol. 9).

[746]. *The Pioneer of Russian Printing. A Brief Biography. Ivan Fedorov's "Alphabet" Published in 1578.* In collaboration with Translesizdat Ltd. Blessed by the Editing Board of the Muscovite Patriarchy. Moscow, Spolokhi, 2000.

[747]. *Russian Chronographer of 1512.* The Complete Collection of Russian Chronicles, Vol. 22. St. Petersburg, 1911.

[748]. Knyazevskaya, T. B., comp. *Russian Spiritual Chivalry.* Collected articles. Moscow, Nauka, 1996.

[749]. Leyn, K., ed. *Russian-German Dictionary.* 11th stereotype edition. Moscow, Russkiy Yazyk, 1991.

[750]. Dmitriev, N. K., ed. *Russian-Tartarian Dictionary.* The USSR AS, Kazan Affiliate of the Language, Literature and History Institute. Kazan, Tatknigoizdat, 1955.

[750:1]. Mustaioki, A., and E. Nikkilä. *Russian-Finnish Didactic Dictionary.* Abt. 12,500 words. Moscow, Russkiy Yazyk, 1982.

[751]. Shcherba, L. V., and M. R. Matousevich. *Russian-French Dictionary.* 9th stereotype edition. Moscow, Sovetskaya Encyclopaedia, 1969.

[752]. Rybakov, B. A. *From the History of Ancient Russia and Its Culture.* Moscow, MSU Press, 1984.

[753]. Rybakov, B. A. *The Kiev Russia and Russian Principalities. The XII-XIII century.* Moscow, Nauka, 1982, 1988.

[754]. Rybakov, B. A. *The Kiev Russia and Russian Principalities.* Moscow, Nauka, 1986.

[755]. Rybnikov, K. A. *History of Mathematics.* Moscow, MSU Press, 1974.

[756]. Ryabtsevitch, V. N. *What the Coins Tell Us.* Minsk, Narodnaya Asveta, 1977.

[757]. Savelyev, E. P. *Cossacks and their History.* Vols. 1 and 2. Vladikavkaz, 1991. A reprint of E. Savelyev's *Ancient History of the Cossacks.* Novocherkassk, 1915.

[758]. Savelyeva, E. A. *Olaus Magnus and his "History of the Northern Peoples."* Leningrad, Nauka, 1983. [Olaus Magnus. *Historia de gentibus septentrionalibus,* 1555].

[759]. *Prince Obolensky's Almanach.* Part 1, Sections 1-7. N.p., 1866.

[760]. Suetonius Caius Tranquillius. *History of the Twelve Caesars.* Moscow, Nauka, 1966. See also the English edition: New York, AMS Press, 1967; as well as the one titled *The Twelve Caesars.* London, Folio Society, 1964.

[760:1]. *Collected Historical and Cultural Monuments of the Tatarstan Republic. Vol. 1. Administrative regions.* Kazan, Master Line, 1999.

[761]. *The General Catalogue of Slavic and Russian Handwritten Books Kept in USSR: The XI-XIII century.* Moscow, 1984.

[762]. *St. Stephen of Perm.* The *Old Russian Tales of Famous People, Places and Events* series. Article, text, translation from Old Russian, commentary. St. Petersburg, Glagol, 1995.

[763]. *Holy Relics of Old Moscow.* Russian National Art Library. Moscow, Nikos, Kontakt, 1993.

[763:1]. Stogov, Ilya, comp. *Holy Writings of the Mayans: Popol-Vukh, Rabinal-Achi.* Translated by R. V. Kinzhalov. With *The Report of Yucatan Affairs* by Brother Diego de Landa attached, translated by Y. V. Knorozov. The *Alexandrian Library* series. St. Petersburg, Amphora, 2000.

[764]. Semashko, I. I. *100 Great Women.* Moscow, Veche, 1999.

[765]. Sunderland, I. T. *Holy Books as Regarded by Science.* Gomel, Gomelskiy Rabochiy Western Regional, 1925.

[766]. Sergeyev, V. S. *The History of Ancient Greece.* Moscow-Leningrad, Ogiz, 1934.

[767]. Sergeyev, V. S. *Essays on the History of the Ancient Rome.* Vols. 1 and 2. Moscow, Ogiz, 1938.

[768]. Sizov, S. *Another Account of the Three "Unidentified" Sepulchres of the Arkhangelsky Cathedral of the Moscow Kremlin. Materials and Research.* Iskusstvo (Moscow), No. 1 (1973).

[768:1]. Shevchenko, V. F., ed. *Simbirsk and its Past. An Anthology of Texts on Local History.* Oulianovsk, Culture Studies Lab, 1993. The compilation includes the book

by M. F. Superanskiy titled *Simbirsk and its Past (1648-1898). A Historical Account,* among others. Simbirsk, The Simbirsk Regional Scientific Archive Commission, The O. V. Mourakhovskaya Typography, 1899.

[769]. Sinelnikov, Vyacheslav (Rev. V. Sinelnikov). *The Shroud of Turin at Dawn of the New Era.* Moscow, Sretensky Friary, 2000.

[769:1]. Sinha, N. K., Banerjee, A. C. *History of India.* Moscow, Inostrannaya Literatura, 1954. English original: Calcutta, 1952.

[770]. Sipovskiy, V. D. *Native Antiquity: History of Russia in Accounts and Pictures.* Vol. 1: IX-XVI century. St. Petersburg, The V. F. Demakov Typography, 1879, 1888. Vol. 2: XIV-XVII century. St. Petersburg, D. D. Poluboyarinov Publishing House, 1904. Reprinted: Moscow, Sovremennik, 1993.

[771]. *The Tale of the Mamay Battle.* Facsimile edition. Moscow, Sovetskaya Rossiya, 1980.

[772]. *A Tale of the Lord's Passion.* Part of the Russian handwritten collection of Christian works in Church Slavonic. Private collection. The XVIII-XIX century.

[772:1]. *The Scythians, the Khazars and the Slavs. Ancient Russia. To the Centennary since the Birth of M. I. Artamonov.* Report theses for the international scientific conference. St. Petersburg, State Hermitage, the State University of St. Petersburg, the RAS Institute of Material Culture History.

[773]. Skornyakova, Natalya. *Old Moscow. Engravings and Lithographs of the XVI-XIX Century from the Collection of the State Museum of History.* Moscow, Galart, 1996.

[774]. Skromnenko, S. (Stroev, S. M.) *The Inveracity of the Ancient Russian History and the Error of the Opinions Deeming Russian Chronicles Ancient.* St. Petersburg, 1834.

[775]. Skrynnikov, R. G. *The Reign of Terror.* St. Petersburg, Nauka, 1992.

[776]. Skrynnikov, R. G. *Ivan the Terrible.* Moscow, Nauka, 1975. The 2nd edition came out in 1983.

[777]. Skrynnikov, R. G. *Boris Godunov.* Moscow, Nauka, 1983.

[778]. Skrynnikov, R. G. *The State and the Church in Russia. The XIV-XVI Century. Eminent Figures in the Russian Church.* Novosibirsk, Nauka, Siberian Affiliate, 1991.

[779]. Skrynnikov, R. G. *The Tragedy of Novgorod.* Moscow, Sabashnikov, 1994.

[780]. Skrynnikov, R. G. *Russia before the "Age of Turmoil."* Moscow, Mysl, 1981.

[781]. *The Slavic Mythology. An Encyclopaedic Dictionary.* Moscow, Ellis Luck, 1995.

[781:0]. Tsepkov, A., comp. *The Slavic Chronicles.* St. Petersburg, Glagol,1996.

[781:1]. *A Dictionary of Russian Don Dialects,* Vols. 1 and 2. Rostov-on-Don, Rostov University Press, 1991.

[782]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 1. Moscow, Nauka, 1975.

[783]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 2. Moscow, Nauka.

[784]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 3. Moscow, Nauka.

[785]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 5. Moscow, Nauka.

[786]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 6. Moscow, Nauka, 1979.

[787]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 7. Moscow, Nauka, 1980.

[788]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 8. Moscow, Nauka.

[789]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 11. Moscow, Nauka, 1986.

[790]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 13. Moscow, Nauka, 1987.

[791]. *Dictionary of the Russian Language in the XI-XVII centuries.* Edition 19. Moscow, Nauka.

[792]. Smirnov, A. P. *The Scythians.* The USSR AS Institute of Archaeology. Moscow, Nauka, 1966.

[793]. Smirnov, F. *Christian Liturgy in the First Three Centuries.* Kiev, 1874.

[794]. Soboleva, N. A. *Russian Seals.* Moscow, Nauka, 1991.

[795]. *A Collection of State Edicts and Covenants.* Moscow, 1894.

[796]. *The Soviet Encyclopaedic Dictionary.* Moscow, Sovetskaya Encyclopaedia,

1979.

[797]. *The Soviet Encyclopaedic Dictionary.* Moscow, Sovetskaya Encyclopaedia, 1984.

[797:1]. *The Great Treasures of the World.* Gianni Guadalupi, ed. Moscow, Astrel, AST, 2001. Italian original: *I grandi tresori – l'arte orafa dall' antico egitto all XX secolo.* Edizioni White Star, 1998.

[798]. Solovyov, V. *Collected Works.* Vol. 6. St. Petersburg, 1898.

[799]. Solovyov, S. M. *Collected Works.* Book 4, Vols. 7-8. Moscow, Mysl, 1989.

[800]. Solovyov, S. M. *Collected Works.* Book 6. Moscow, Mysl, 1991.

[800:1]. Solovyov, S. M. *The History of the Ancient Russia.* Moscow, Prosveshchenie, 1992.

[801]. Solonar, P. *Most Probably Fiction…* The *Tekhnika i Nauka* magazine, No. 4 (1983): 28-32.

[802]. *The Reports of the Imperial Orthodox Society of Palestine.* April 1894. St. Petersburg, 1894.

[803]. Palamarchuk, Pyotr, comp. *Fourty Times Fourty. A Concise Illustrated History of All the Churches in Moscow.* 4 volumes. Moscow, Kniga i Biznes Ltd., Krom Ltd., 1995.

[804]. Sotnikova, M. P. *The Oldest Russian Coins of the X-XI century. Catalogue and Study.* Moscow, Banki i Birzhi, 1995.

[805]. *The Spaso-Andronikov Monastery. A scheme. The Central Andrey Roublyov Museum of Ancient Russian Culture and Art.* Moscow, MO Sintez, 1989.

[806]. Spasskiy, I. G. *The Russian Monetary System.* Leningrad, Avrora, 1970.

[807]. Spasskiy, I. G. *The Russian "Yefimki." A Study and a Catalogue.* Novosibirsk, Nauka, Siberian Affiliation, 1988.

[808]. Speranskiy, M. N. *Cryptography in Southern Slavic and Russian Literary Artefacts.* Published in the *Encyclopaedia of Slavic Philology* series. Leningrad, 1929.

[808:1]. Spiridonov, A. M., and O. A. Yarovoy. *The Valaam Monastery: from Apostle Andrew to Hegumen Innocent (Historical Essays of the Valaam Monastery).* Moscow, Prometei, 1991.

[809]. Spirina, L. M. *The Treasures of the Sergiev Posad State Reserve Museum of*

Art and History. Ancient Russian Arts and Crafts. Nizhny Novgorod, Nizhpoligraf, n.d.

[810]. *Contentious Issues of Native History of the XI-XVIII century.* Report theses and speeches of the first readings dedicated to the memory of A. A. Zimin. 13-18 May, 1990. Moscow, The USSR AS, Moscow State Institute of Historical and Archival Science, 1990.

[811]. Brouyevich, N. G., ed. *220 Years of the USSR Academy of Sciences. 1725-1945.* Moscow-Leningrad, The USSR AS Press, 1945.

[812]. *Mediaeval Decorative Stitching. Byzantium, the Balkans, Russia.* Catalogue of an exhibition. The XVIII Int'l Congress of Byzantine Scholars. Moscow, 8-15 August, 1991. Moscow, The USSR Ministry of Culture. State Museums of the Moscow Kremlin, 1991.

[813]. Sobolev, N. N., ed. *The Old Moscow.* Published by the Commission for the Studies of Old Moscow of the Imperial Archaeological Society of Russia. Issues 1, 2. Moscow, 1914 (Reprinted: Moscow, Stolitsa, 1993).

[814]. *A Dictionary of Old Slavic (by the X-XI century Manuscripts).* Moscow, Russkiy Yazyk, 1994.

[815]. Starostin, E. V. *Russian History in Foreign Archives.* Moscow, Vysshaya Shkola, 1994.

[815:1]. Stelletsky, I. Y. *In Search of the Library of Ivan the Terrible.* The *Mysteries of Russian History* series. Moscow, Sampo, 1999.

[816]. Stepanov, N. V. *The New Style and the Orthodox Paschalia.* Moscow, 1907.

[817]. Stepanov, N. V. *The Calendarian and Chronological Reference Book (for the Solution of Chronographical Time Problems).* Moscow, Synodal typography, 1915.

[817:1]. Pletneva, S. A., volume ed. *The Eurasian Steppes in the Middle Ages.* Collected works. In the *USSR Archaeology* series. B. A. Rybakov, general ed. Moscow, Nauka, 1981.

[818]. Stingl, Miloslav. *Mysteries of the Indian Pyramids.* Transl. from Czech by I. O. Malevich. Moscow, Progress, 1982.

[819]. Strabo. *Geography.* Moscow, Ladomir, 1994. English edition: Jones, H.L. *The Geography of Strabo. With an English translation. I-VIII.* London, 1917-1932.

[820]. *Builders of the Burial Mounds and Dwellers of the Caves.* The *Extinct Civilizations* encyclopaedia. Moscow, Terra, 1998. Translated from English by E.

Krasoulin. Original edition: Time-Life Books BV, 1992.

[821]. Struyck, D. J. *A Brief Account of the History of Mathematics.* Moscow, Nauka, 1969.

[821:1]. Suzdalev, V. E. *Kolomenskoye – "Memory for Ages."* Moscow, Praktik-A, 1993.

[822]. Sukina, L. B. *History of Esther in the Russian Cultrure of the Second Half of the XVII century.* Part of the compilation: Melnik, A. G., ed. *History and Culture of the land of Rostov.* 1998. Collected essays. Rostov, The Rostov Kremlin State Museum and Reserve, 1999.

[823]. Suleimanov, Olzhas. *Az and Ya.* Alma-Ata, Zhazushy, 1975.

[823:1]. Sukhoroukov, Alexander. *From the History of Cards. The Cards Don't Lie!* The *Bridge in Russia* magazine, No. 1 (18) (2002), pp. 78-80. Moscow, Minuvsheye.

[824]. Sytin, P. V. *From the History of Russian Streets.* Moscow, Moskovskiy Rabochiy, 1958.

[825]. Sytin, P. V. *The Toponymy of Russian Streets.* Moscow, 1959.

[826]. Samuels, Ruth. *Following the Paths of Hebraic History.* Moscow, Art-Business-Centre, 1993.

[827]. Tabov, Jordan. *The Decline of Old Bulgaria.* Sofia, Morang, 1997. Russian transl.: Moscow, Kraft and Lean, 2000.

[828]. Tabov, Jordan. *The New Chronology of the Balkans. The Old Bulgaria.* Sofia, PCM-1, 2000.

[828:1]. Tabov, Jordan. *When did the Kiev Russia Become Baptized?* St. Petersburg, Neva. Moscow, Olma, 2003.

[829]. Rakhmanliev, R., comp. *Tamerlane. The Epoch. The Person. The Actions.* Collected works. Moscow, Gourash, 1992.

[830]. Tantlevskiy, I. R. *History and Ideology of the Qumran Community.* St. Petersburg, the RAS Institute of Oriental Studies, 1994.

[830:1]. Tate, Georges. *The Crusades.* Moscow, Olimp, Astrel, Ast, 2003.

[831]. *Tartarian-Russian Didactic Dictionary.* Moscow, Russkiy Yazyk, 1992.

[832]. Tatishchev, V. N. *Collected Works in Eight Volumes.* Moscow, Ladomir, 1994-1996.

[833]. Tacitus, Cornelius. *Collected Works.* Vols. I, II. Leningrad, Nauka, 1969. English ed.: *The Works of Tacitus.* London, Cornelii Taciti Historiarum libri qui supersunt. Published by Dr. Carl Heraeus. 4th ed.: Leipzig, G. Teubner, 1885.

[834]. *The Works of Maxim the Confessor.* The œuvres of the Holy Fathers in Russian translation. Vol. 69. The Moscow Seminary Academy, 1915.

[835]. *The Works of Nicephor, the Archbischop of Constantinople.* Moscow, 1904.

[836]. *The Works of Nile, the Holy Pilgrim of Sinai.* The œuvres of the Holy Fathers in Russian translation. Vols. 31-33. The Moscow Seminary Academy, 1858-1859.

[837]. *The Works of St. Isidore the Pelusiote.* The œuvres of the Holy Fathers in Russian translation. Vols. 34-36. The Moscow Seminary Academy, 1859-1860.

[838]. Tvorogov, O. V. *Ancient Russia: Events and People.* St. Petersburg, Nauka, 1994.

[839]. Tvorogov, O. V. *The Ryurikovichi Princes. Short Biographies.* Moscow, Russkiy Mir, 1992.

[840]. Tereshchenko, Alexander. *A Final Study of the Saray Region, with a Description of the Relics of the Desht-Kipchak Kingdom.* Scientific Notes of the Imperial Academy of Sciences, the 1st and 3rd Department. Vol. 2. St. Petersburg, 1854. 89-105.

[841]. Tikhomirov, M. N. *Old Moscow. The XII-XV century. Mediaeval Russia as the International Crossroads. XIV-XV century.* Moscow, Moskovskiy Rabochiy, 1992.

[842]. Tikhomirov, M. N. *Russian Culture of the X-XIII century.* Moscow, 1968.

[843]. Tikhomirov, M. N. *Mediaeval Moscow in the XIV-XV century.* Moscow, 1957.

[844]. Tokmakov, I. F. *A Historical and Archaeological Description of the Moscow Stauropigial Monastery of St. Simon.* Issues 1 and 2, Moscow, 1892-1896.

[845]. Lopukhin, A. P., ed. *Explanatory Bible, or the Commentary to all of the Books of the Holy Writ, from both the Old and the New Covenant.* Vols. 1-12. Petersburg, published by the heirs of A. P. Lopukhin, 1904-1913. (2nd edition: Stockholm, the Bible Translation Institute, 1987).

[846]. Toll, N. P. *The Saviour's Icon from K. T. Soldatenkov's Collection.* Moscow, 1933.

[847]. Tolochko, P. P. *The Ancient Kiev.* Kiev, Naukova Dumka, 1976.

[848]. Tolstaya, Tatyana. *The River Okkerville. Short Stories.* Moscow, Podkova, 1999.

[849]. Troels-Lund, T. *The Sky and the Weltanschauung in the Flux of Time.* Odessa, 1912. German edition: Troels-Lund, T. *Himmelsbild und Weltanschauung im Wandel der Zeiten.* Leipzig, B. G. Teubner, 1929.

[850]. Tronskiy, I. M. *The History of Ancient Literature.* Leningrad, Uchpedgiz, 1947.

[850:1]. Trofimov, Zhores. *The N. M. Karamzin Memorial in Simbirsk. Known and Unknown Facts.* Moscow, Rossia Molodaya, 1992.

[851]. *Trojan Tales. Mediaeval Courteous Novels on the Trojan War by the Russian Chronicles of the XVI and XVII century.* Leningrad: Nauka, 1972.

[851:1]. Thulsi Das. *The Ramayana, or Ramacharitamanasa. The Multitude of Rama's Heroic Deeds.* Translated from Hindi by Academician A. P. Barannikov. Moscow-Leningrad, The USSR AS, Institute of Oriental Studies. Published by the USSR Academy of Sciences in 1948.

[852]. Tunmann. *The Khans of Crimea.* Simferopol, Tavria, 1991.

[853]. Turaev, B. A. *The History of the Ancient Orient.* Moscow, Ogiz, 1936.

[854]. Shcheka, Y. V. *The Turkish-Russian Dictionary.* Abt. 18,000 words. 3rd stereotype edition. Moscow, Citadel, 2000.

[855]. Turkhan, Gian. Istanbul. Gate to the Orient. Istanbul, Orient, 1996 (in Russian).

[855:1]. *Turkey. The Book of Wanderings. A Historical Guide-book.* Moscow, Veche, Khartia, 2000.

[856]. *A Millennium since the Baptism of Russia.* The materials of the International Ecclesian and Historical Conference (Kiev, 21-28 July, 1986). Moscow, Moscow Patriarchy, 1988.

[857]. Ouzdennikov, V. V. *Russian Coins. 1700-1917.* Moscow, Finances and Statistics, 1986.

[857:1]. *The Ukrainian Books Printed in Cyrillics in the XVI-XVII century.* A catalogue of editions kept in the V. I. Lenin State Library of USSR. Issue I. 1574 – 2nd half of the XVII century. Moscow, The State V. I. Lenin Library of the Lenin Order. Rare books department. 1976.

[858]. *The Streets of Moscow. A Reference Book.* Moscow, Moskovskiy Rabochiy, 1980.

[859]. *The Ural Meridian. Topical Itineraries. A Reference Guide-book.* Chelyabinsk, The Southern Ural Press, 1986.

[860]. Ousanovich, M. I. *The Scientific Foresight of N. A. Morozov.* The *Successes of*

Chemistry, Vol. 16, Issue 3 (1947).

[861]. Ouspensky, D. N. *Modern Problems of Orthodox Theology.* The *Moscow Patriarchy* magazine, No. 9 (1962): 64-70.

[862]. *The Writ. The Pentateuch of Moses (from the Genesis to the Revelation).* Translation, introduction, and comments by I. S. Shifman. Moscow, Respublika, 1993.

[863]. Fyson, Nance. *The Greatest Treasures of the World. An Atlas of the World's Wonders.* Moscow, Bertelsmann Media Moskau, 1996. Mondruck Graphische Betriebe GmbH, Güntherslau (Germany), 1996. Translated from the English edition published by AA Publishing (a trading name of Automobile Association Development Limited, whose registred office is Norfolk House, Priestly Road, Basing-stoke, Hampshire RG24 9NY).

[864]. Falkovich, S. I. *Nikolai Alexandrovich Morozov, His Life and Works on Chemistry.* The *Priroda (Nature)* magazine, No. 11 (1947).

[865]. Falkovich, S. I. *Nikolai Alexandrovich Morozov as a Chemist (1854-1946).* The *USSR AS Courier,* Chemical Studies Department, No. 5 (1947).

[866]. Fasmer, M. *An Etymological Dictionary of the Russian Language.* Vols. 1-4. Translated from German. Moscow, Progress, 1986-1987.

[867]. [Fedorov]. *Ivan Fedorov [The Alphabet].* A facsimile edition. Moscow, Prosveshchenie, 1974.

[868]. Fedorov, V. V., and A. T. Fomenko. *Statistical Estimation of Chronological Nearness of Historical Texts.* A collection of articles for the *Problems of stochastic model stability* magazine. Seminar works. The National System Research Institute, 1983. 101-107. English translation published in the *Journal of Soviet Mathematics,* Vol. 32, No. 6 (1986): 668-675.

[869]. Fedorov-Davydov, G. A. *The Coins of the Muscovite Russia.* Moscow, MSU Press, 1981.

[870]. Fedorov-Davydov, G. A. *The Coins of the Nizhny Novgorod Principality.* Moscow, MSU Press, 1989.

[870:1]. Fedorov-Davydov, G. A. *Burial Mounds, Idols and Coins.* Moscow, Nauka, 1968.

[871]. Fedorov-Davydov, G. A. *Eight Centuries of Taciturnity.* The *Nauka i Zhizn (Science and Life)* magazine, No. 9 (1966): 74-76.

[872]. Fedorova, E. V. *Latin Epigraphics*. Moscow University Press, 1969.

[873]. Fedorova, E. V. *Latin Graffiti*. Moscow University Press, 1976.

[874]. Fedorova, E. V. *Imperial Rome in Faces*. Moscow University Press, 1979.

[875]. Fedorova, E. V. *Rome, Florence, Venice. Historical and Cultural Monuments*. Moscow University Press, 1985.

[876]. Theophilactus Simocattas. *History*. Moscow, Arktos, 1996.

[876:1]. Fersman, A. E. *Tales of Gemstones*. Moscow, Nauka, 1974.

[877]. Flavius, Joseph. *The Judean War*. Minsk, Belarus, 1991.

[878]. Flavius, Joseph. *Judean Antiquities*. Vols. 1, 2. Minsk, Belarus, 1994.

[879]. *Florentine Readings: The Life and Culture of Italy. Summer Lightnings*. Collected essays, translated by I. A. Mayevsky. Moscow, 1914.

[880]. Florinsky, V. M. *Primeval Slavs according to the Monuments of their Pre-Historic Life*. Tomsk, 1894.

[881]. Voigt, G. *The Renaissance of the Classical Literature*. Vols. I and II. Moscow, 1885. German edition: *Die Wiederbelebung des classischen Altertums oder das erste Jahrhundert des Humanismus*. Berlin, G. Reimer, 1893.

[882]. Foley, John. *The Guinness Encyclopaedia of Signs and Symbols*. Moscow, Veche, 1996. Original by Guinness Publishing Ltd., 1993.

[883]. Fomenko, A. T. "On the Calculations of the Second Derivative of Lunar Elongation." The problems of the mechanics of navigated movement. *Hierarchic systems*. The Inter-University Collection of Scientific Works. Perm, 1980. 161-166.

[884]. Fomenko, A. T. "Several Statistical Regularities of Information Density Disribution in Texts with Scales." *Semiotics and Informatics*. Moscow, The National Scientific and Technical Information Institute Publication, Issue 15 (1980): 99-124.

[885]. Fomenko, A. T. *Informative Functions and Related Statistical Regularities*. Report theses of the 3rd International Probability Theory and Mathematical Statistics Conference in Vilnius, the Lithuanian Academy of Sciences Institute of Mathematics and Cybernetics, 1981, Volume 2, pages 211-212.

[886]. Fomenko, A. T. *Duplicate Identification Methods and some of their Applications*. In *Doklady AN SSSR* (The USSR Academy of Sciences), Vol. 256, No. 6 (1981): 1326-1330.

[887]. Fomenko, A. T. *On the Qualities of the Second Derivative of Lunar Elongation and Related Statistical Regularities.* The Issues of Computational and Applied Mathematics. A collection of academic works. The Academy of Sciences of the Soviet Republic of Uzbekistan. Tashkent, Issue 63 (1981): 136-150.

[888]. Fomenko, A. T. *New Experimental Statistical Methods of Dating the Ancient Events and their Applications to the Global Chronology of the Ancient and Mediaeval World.* Pre-print. Order No. 3672, No. BO7201. Moscow, State Committee for Radio and TV Broadcasting, 1981. 1-100. English translation: Fomenko, A. T. *Some new empirical-statistical methods of dating and the analysis of present global chronology.* London, The British Library, Department of Printed Books. 1981. Cup. 918/87.

[889]. Fomenko, A. T. *Calculating the Second Derivative of Lunar Elongation and Related Statistical Regularities in the Distribution of Some Astronomical Data.* In *Operational and Automatic System Research,* Issue 20 (1982): 98-113. Kiev University Press.

[890]. Fomenko, A. T. *Concerning the Mystification Issue.* In *Science and Technology*, No. 11 (1982): 26-29.

[891]. Fomenko, A. T. *New Empirico-Statistical Method of Ordering Texts and Applications to Dating Problems.* In *Doklady AN SSSR* (The USSR Academy of Sciences Publications), Vol. 268, No. 6 (1983): 1322-1327.

[892]. Fomenko, A. T. *Distribution Geometry for Entire Points in Hyperregions.* The Vector and Tensor Analysis Seminar works (Moscow, MSU Press), Issue 21 (1983): 106-152.

[893]. Fomenko, A. T. *The Author's Invariant of Russian Literary Texts.* Methods of Qualitative Analysis of Narrative Source Texts. Moscow, The USSR History Institute (The USSR Academy of Sciences), 1983. 86-109.

[894]. Fomenko, A. T. *The Global Chronological Map.* In *Chemistry and Life,* No. 11 (1983): 85-92.

[895]. Fomenko, A. T. *New Methods of the Chronologically Correct Ordering of Texts and their Applications to the Problems of Dating the Ancient Events.* Operational and Automatic System Research (Kiev University Press), Issue 21 (1983): 40-59.

[896]. Fomenko, A. T. *Methods of Statistical Processing of Parallels in Chronological Text and the Global Chronological Map.* Operational and Automatic

System Research (Kiev University Press), Issue 22 (1983): 40-55.

[897]. Fomenko, A. T. *Statistical Frequency Damping Analysis of Chronological Texts and Global Chronological Applications.* Operational and Automatic System Research (Kiev University Press), Issue 24 (1984): 49-66.

[898]. Fomenko, A. T. *New Empirico-Statistical Method of Parallelism Determination and Duplicate Dating.* Problems of stochastic model stability. Seminar works. The National System Research Institute, Moscow, 1984. 154-177.

[899]. Fomenko, A. T. *Frequency Matrices and their Applications to Statistical Processing of Narrative Sources.* Report theses of the "Complex Methods of Historical Studies from Antiquity to Contemporaneity" conference. The Commission for Applying Natural Scientific Methods to Archaeology. Moscow, The USSR History Institute (The USSR Academy of Sciences), 1984. 135-136.

[900]. Fomenko, A. T. *Informative Functions and Related Statistical Regularities.* Statistics. Probability. Economics. The *Academic Statistical Notes* series. Vol. 49. Moscow, Nauka, 1985. 335-342.

[901]. Fomenko, A. T. *Duplicates in Mixed Sequences and the Frequency Damping Principle.* Report theses of the 4th Int'l Probability Theory and Mathematical Statistics Conference in Vilnius, the Lithuanian Academy of Sciences Institute of Mathematics and Cybernetics, Vol. 3. 1985. 246-248.

[902]. Fomenko, A. T., and L. E. Morozova. *Several Issues of Statistical Annual Account Source Processing Methods.* Mathematics in mediaeval narrative source studies. Moscow, Nauka, 1986. 107-129.

[903]. Fomenko, A. T. *Identifying Dependencies and Layered Structures in Narrative Texts.* Problems of stochastic model stability. Seminar works. The National System Research Institute, 1987. 33-45.

[904]. Fomenko, A. T. *Methods of Statistical Analysis of Narrative Texts and Chronological Applications. (The Identification and the Dating of Derivative Texts, Statistical Ancient Chronology, Statistics of the Ancient Astronomical Reports).* Moscow, Moscow University Press, 1990.

[905]. Fomenko, A. T. *Statistical Chronology.* New facts in life, science and technology. The *Mathematics and Cybernetics"* series, No. 7. Moscow, Znanie, 1990.

[906]. Fomenko, A. T. *Global Chronology. (A Research of Classical and Mediaeval History. Mathematical Methods of Source Analysis.)* Moscow, MSU Department of

Mathematics and Mechanics, 1993.

[907]. Fomenko, A. T. *A Criticism of the Traditional Chronology of Antiquity and the Middle Ages (What Century is it Now?).* A précis. Moscow, MSU Department of Mathematics and Mechanics, 1993.

[908]. Fomenko, A. T. *Methods of Mathematical Analysis of Historical Texts. Chronological Applications.* Moscow, Nauka, 1996.

[909]. Fomenko, A. T. *The New Chronology of Greece. Antiquity in the Middle Ages.* Vols. 1 and 2. Moscow, MSU Centre of Research and Pre-University Education, 1996.

[910]. Fomenko, A. T. *Statistical Chronology. A Mathematical View of History. What Century is it Now?* Belgrade, Margo-Art, 1997.

[911]. Fomenko, A. T. *Methods of Statistical Analysis of Historical Texts. Chronological Applications.* Vols. 1 and 2. Moscow, Kraft and Lean, 1999.

[912]. Fomenko, A. T. *New Methods of Statistical Analysis of Historical Texts. Applications to Chronology.* Vol. 1, Vol. 2. Vol. 3: Fomenko, A. T. *Antiquity in the Middle Ages. (Greek and Bible History).* Published in the series *Russian Studies in Mathematics and Sciences.* Scholary Monographs in Russian. Vol. 6-7. Lewiston-Queenston-Lampeter, The Edwin Mellen Press, 1999.

[912:1]. Fomenko, A. T., and G. V. Nosovskiy. *Demagogism instead of Scientific Analysis.* The RAS Courier, Vol. 9, No. 9 (2000): 797-800.

[912:2]. Fomenko, A. T., and G. V. Nosovskiy. *In Re the "Novgorod Datings" of A. A. Zaliznyak and V. L. Yanin.* The RAS Courier, Vol. 72, No. 2 (2002): 134-140.

[912:3]. Fomenko, T. N. *The Astronomical Datings of the "Ancient" Egyptian Zodiacs of Dendera and Esne (Latopolis).* In: Kalashnikov, V. V., G. V. Nosovskiy, and A. T. Fomenko. *The Astronomical Analysis of Chronology. The Almagest. Zodiacs.* Moscow, The Delovoi Express Financial, 2000. 635-810.

[913]. *The Epistle of Photius, the Holy Patriarch of Constantinople, to Michael, Prince of Bulgaria, on the Princely Incumbencies.* Moscow, 1779. See also: Photius. *Patriarch of Constantinople, Epistola ad Michaelem Bulgarorum Regem.* In: *Roman Spicilegium.* Rome, 1839-1844.

[914]. Cardini, Franco. *Origins of the Mediaeval Knightage.* A condensed translation from Italian by V. P. Gaiduk. La Nuova Italia, 1982. Moscow, Progress Publications, 1987.

[914:1]. France, Anatole. *Selected Short Stories.* Leningrad, Lenizdat, 1959.

[915]. Pototskaya, V. V., and N. P. Pototskaya. *French-Russian Dictionary.* 12th stereotype edition. Moscow, Sovetskaya Encyclopaedia. 1967.

[916]. Godfrey, Fr. O. F. M. *Following Christ.* Israel, Palphot Ltd., Millennium 2000, 2000.

[917]. Frazer, J. *Attis.* Moscow, Novaya Moskva, 1924. English ed.: *Adonis, Attis, Osiris.* London, Macmillan & Co, 1907.

[918]. Frazer, J. *Golden Bough.* Release 1. Moscow-Leningrad, Ogiz, 1931.

[919]. Frazer, J. *Golden Bough.* Releases 3, 4. Moscow, Atheist, 1928.

[920]. Frazer, J. *The Folklore in the Old Testament. Studies in Comparative Religion.* Moscow-Leningrad, Ogiz, The State Social Economics, 1931. English original: London, Macmillan & Co., 1918.

[921]. Fren, H. M. *Coins of the Khans of Juchiev Ulus of the Golden Horde.* St. Petersburg, 1832.

[922]. Frumkina, R. M. *Statistical Methods of Lexical Studies.* Moscow, 1964.

[923]. Thucydides. *The History of the Peloponnesian War.* Eight books. Translated by F. G. Mishchenko. Vols. 1, 2. Vol. 1: books 1-4. Vol. 2: books 5-8. Moscow, 1887-1888. English edition published in the series *"Great Books of the Western World.* Vol. 5. Encyclopaedia Britannica, Inc. Chicago, The University of Chicago, 1952 (2nd edition 1990). See also the Penguin Books edition. London, 1954.

[924]. Thucydides. *History.* Leningrad, Nauka, 1981.

[925]. von Senger, Harro. *Stratagems. On the Chinese Art of Life and Survival.* Moscow, Progress, 1995.

[926]. Herrmann, D. *The Pioneers of the Skies.* Translated from German by K. B. Shingareva and A. A. Konopikhin. Moscow, Mir, 1981. German edition: Herrmann, Dieter B. *Entdecker des Himmels.* Leipzig-Jena-Berlin, Urania-Verlag, 1979.

[927]. Chlodowski, R. I. *Francesco Petrarch.* Moscow, Nauka, 1974.

[928]. *The Pilgrimage of Hegumen Daniel.* Literary Monuments of Ancient Russia. XII Century. Moscow, Khudozhestvennaya Literatura, 1980. 25-115.

[929]. *Afanasy Nikitin's Voyage over the Three Seas. 1466-1472.* Moscow-Leningrad, the Academy of Sciences, Literary Masterpieces, The USSR AS Publications, 1948.

[930]. Hollingsworth, Mary. *Art in the History of Humanity.* Moscow, Iskusstvo, 1989.

Russian translation of the edition titled *L'Arte Nella Storia Dell'Uomo.* Saggio introduttivo di Giulio Carlo Argan. Firenze, Giunti Gruppo Editoriale, 1989.

[931]. *The Kholmogory Chronicle. The Dvina Chronicler.* The Complete Collection of Russian Chronicles, Vol. 33. Leningrad, Nauka, 1977.

[932]. Khomyakov, A. S. *Collected Works in Two Volumes.* A supplement to the *Issues of Philosophy.* Vol. 1. Works on historiosophy. Moscow, the Moscow Fund of Philosophy, Medium Press, 1994.

[933]. Aconiatus, Nicetas. *History Beginning with the Reign of John Comnenus.* St. Petersburg, 1860. Also see the *Historia* by Nicetas Aconiatus in J. P. Migne's *Patrologiae cursus completes. Series graeca.* Vol. 140. Paris, 1857-1886.

[934]. Aconiatus, Nicetas. *History Beginning with the Reign of John Comnenus (1186-1206).* The *Byzantine Historians* series, Vol. 5. St. Petersburg, 1862. Also see the *Historia* by Nicetas Aconiatus in J. P. Migne's *Patrologiae cursus completes. Series graeca.* Vol. 140. Paris, 1857-1886

[935]. Hogue, John. *Nostradamus. The Complete Prophecies.* First published in Great Britain in 1996 by Element Books Ltd., Shaftesbury, Dorset. Moscow, Fair-Press, The Grand Publishing and Trading House, 1999.

[935:1]. Boutenev, Khreptovich. *Florence and Rome in Relation to Two XV-century Events in Russian History. A Concise Illustrated Account Compiled by Khreptovich Boutenev, Esq.* Moscow, 1909.

[936]. *Christianity. An Encyclopaedic Dictionary.* The Encyclopaedic Dictionary of Brockhaus and Efron. New Encyclopaedic Dictionary of Brockhaus and Efron. The Orthodox Encyclopaedia of Theology. Vols. 1-3. Moscow, The Great Russian Encyclopaedia, 1993.

[937]. Pokrovskiy, N. N., ed. *Christianity and the Russian Church of the Feudal Period (Materials).* Novosibirsk, Nauka, Siberian Affiliation, 1989.

[938]. Istrin, V. M., ed. *The Chronicle of John Malalas (A Slavic Translation).* St. Petersburg, 1911.

[939]. *The Chronographer.* Russian National Library, the Manuscript Section. Rumyantsevsky Fund, 457.

[940]. *The Lutheran Chronographer.* Private collection, 1680.

[941]. Rantsov, V. L., comp. *The Chronology of Global and Russian History.* St. Petersburg, Brockhaus-Efron, 1905. Reprinted in Kaliningrad: Argument, Yantarny

Skaz, 1995.

[942]. *The Chronology of Russian History. An Encyclopaedic Reference Book.* Moscow, Mezhdunarodnye Otnosheniya, 1994.

[943]. Prakhov, Adrian, ed. *The Treasures of Russian Art.* A Monthly Almanac of the Imperial Society for Supporting Fine Arts. Year IV, No. 2-4, No. 5 (1904). Issue 5: The Relics of the Savvino-Storozhevsky monastery. Historical review by Alexander Ouspensky. Reprinted in Moscow, Severo-Print Typography, 1998. To the 600th anniversary of the Savvino-Storozhevsky stauropigial friary.

[944]. Khoudyakov, M. G. *Accounts of the History of the Kazan Khanate.* Kazan, State Publishing House, 1923. Reprinted in: *On the Junction of Continents and Civilizations*. Moscow, Insan, 1996. Published separately: Moscow, Insan, SFK, 1991.

[945]. Kjetsaa, G., S. Gustavsson, B. Beckman, and S. Gil. *The Problems of the "Quiet flows the Don's" Authorship. Who Wrote the "Quiet flows the Don"?* Moscow, Kniga, 1989. Translated from the Solum Forlag edition. Oslo-New Jersey, Humanities Press.

[946]. Zeitlin, Z. *Galileo.* The *Celebrity Biographies* series, Issue 5-6. The Literary Magazine Association, Moscow, 1935.

[947]. Petrov, Leonid, comp. *The Dictionary of Ecclesial History. (A Referential Theological Dictionary, Predominantly Oriented At Ecclesial History)*. St. Petersburg, the Province Department Typography, 1889. Reprinted: the Sretenskiy Monastery, 1996.

[948]. Cicero, Marcus Tullius. *Dialogues. On the State. On the Laws.* Moscow, Nauka, 1966. English edition: Cicero, Marcus Tullius. *Works.* Cambridge, Mass; Harvard University Press; London, Heinemann, 1977.

[949]. Cicero, Marcus Tullius. *Three Tractates on the Art of Rhetoric.* Moscow, Nauka, 1972. English edition: Cicero, Marcus Tullius. *Works.* Cambridge, Mass; Harvard University Press; London, Heinemann, 1977.

[950]. Cicero, Marcus Tullius. *On the Old Age. On Friendship. On Responsibilities.* Moscow, Nauka, 1972. English edition: Cicero, Marcus Tullius. *Old Age and Friendship*... London, Cassel's National Library, 1889.

[951]. Cicero, Marcus Tullius. *Philosophical Tractates.* Moscow, Nauka, 1985. English edition: Cicero, Marcus Tullius. *Works.* Cambridge, Mass; Harvard University Press; London, Heinemann, 1977.

[952]. Chagin, G. N. *The Ancient Land of Perm.* Moscow, Iskusstvo, 1988.

[953]. Chekin, L. S. *The Cartography of the Christian Middle Ages in the VIII-XIII century.* Moscow, Oriental Literature, RAS, 1999.

[953:1]. Chernetsov, A. V. *The Gilded Doors of the XVI century. The Cathedrals of the Moscow Kremlin and the Trinity Cathedral of the Ipatyevsky Monastery in Kostroma.* Moscow, The RAS, Nauka, 1992.

[954]. Chernin, A. D. *The Physics of Time.* Moscow, Nauka, 1987.

[955]. Chernykh, P. Y. *A Historical and Etymological Dictionary of the Modern Russian Language.* Vols. 1, 2. Moscow, Russkiy Yazyk, 1993.

[955:1]. Chernyak, E. B. *The Mysteries of France. Conspiracy, Intrigue, Mystification.* Moscow, Ostozhye Press, 1996.

[955:2]. Chernyak, E. B. *The Time of the Conspiracies Long Forgotten.* Moscow, Mezhdunarodnye Otnosheniya, 1994.

[956]. Chertkov, A. D. *On the Language of the Pelasgians that used to Inhabit Italy, and its Comparison to Ancient Slavic.* The periodical edition of the Moscow Society for the Historical Studies of Russian Antiquities, Book 23. Moscow, 1855.

[957]. Chertkov, A. D. *A Description of Ancient Russian Coins.* Moscow, Selivanovsky Typography, 1834.

[958]. Cinzia, Valigi. *Rome and the Vatican.* Narni-Terni, Italy, Plurigraf, 1995.

[959]. Chistovich, I. *Textual Corrections of the Slavic Bible Before the 1751 Edition.* (Article 2). The Orthodox Review, Vol. 2 (May Book, 1860): 41-72.

[960]. Chistyakov, A. S. *The Story of Peter the Great.* Reprint. Moscow, Buklet, Dvoinaya Raduga, 1992.

[961]. Chistyakova, N. A., and N. V. Voulikh. *The History of Ancient Literature.* Moscow, Vyshaya Shkola, 1972.

[962]. *Imperial Society for History and Russian Antiquities Readings.* Book I, Part 5. 1858.

[963]. *The Miraculous Icons of Our Lady.* Sisterhood of the Holy Martyr Elizabeth, the Great Princess. 103287. Moscow, 40, 2nd Khutorskaya St., 1998.

[964]. [Champollion] *J. F. Champollion and Egyptian Hieroglyphs Deciphered.* Collected works under the general editorship of I. S. Katznelson. Moscow, Nauka, 1979.

[965]. Chantepie de la Saussaye, D. P. *Illustrated History of Religions.* Moscow, 1899. English edition: *Manual of the Science of Religion.* London-New York, Longmans, Green and Co., 1891.

[966]. Chantepie de la Saussaye, D. P. *Illustrated History of Religions.* Vols. 1 and 2. Moscow, Spaso-Preobrazhensky Stauropigial Monastery of Valaam, reprinted in 1992.

[967]. Shakhmatov, A. A. *Manuscript Description. The Radzivilovskaya Chronicle, or the Chronicle of Königsberg.* Vol. 2. Articles on the text and the miniatures of the manuscript. St. Petersburg, Imperial Antiquarian Bibliophile Society, CXVIII, 1902.

[968]. Shevchenko, M. Y. *The Star Catalogue of Claudius Ptolemy: Special Characteristics of Ancient Astronomical Observations.* Historico-Astronomical Research. Issue 17. Moscow, Nauka, 1988. 167-186.

[969]. *Masterpieces among the Paintings in the Museums of the USSR. The Art of Ancient Russia. The Renaissance Art.* Issue 1. Moscow, Goznak, 1974.

[970]. Sheynman, M. M. *Belief in the Devil in the History of Religion.* Moscow, Nauka, 1977.

[971]. Shakespeare. *Collected Works in Five Volumes.* From the *Library of Great Writers* series under the editorship of S. A. Vengerov. St. Petersburg, Brockhaus-Efron, 1902-1904.

[972]. Shakespeare, William. *The Complete Works in Eight Volumes.* Under the editorship of A. Smirnov and A. Anixt. Moscow, Iskusstvo, 1960.

[973]. Shakespeare, William. *King Richard III. Tragedy in Five Acts.* Translated by Georgy Ben. St. Petersburg, Zvezda, 1997.

[974]. *600th Anniversary of the Kulikovo Battle.* Brochure. Vneshtorgizdat, Moscow State Museum of History. 1980.

[975]. Shilov, Y. A. *The Proto-Homeland of the Aryans. History, Tradition, Mythology.* Kiev, Sinto, 1995.

[976]. Shiryaev, A. N. *Consecutive Statistical Analysis.* Moscow, Nauka, 1976.

[977]. Shiryaev, E. E. *Belarus: White Russia, Black Russia and Lithuania on the Maps.* Minsk, Science & Technology, 1991.

[978]. Shklovsky, I. S. *Supernovae.* Moscow, 1968 (1st edition). Moscow, Nauka, 1976 (2nd edition). English edition: London-New York, Wiley, 1968.

[979]. Schlezer, A. L. *Public and Private Life of Augustus Ludwig Schlezer as Related*

by Himself. In the *Imperial Academy of Sciences, Russian Language and Literature Department* series, Vol. 13. St. Petersburg, 1875.

[980]. Shlyapkin I. A. *Description of the Manuscripts of the Spaso-Yefimiev Monastery in Suzdal*. The Masterpieces of Ancient Literature, Issue 4, No. 16. St. Petersburg, 1881.

[981]. Spilevskiy A. V. *The Almagest and Chronology*. The Ancient History Courier, No. 3 (1988): 134-160.

[982]. Schulmann, Eliezer. *The Sequence of Biblical Events*. Translated from Hebrew. Moscow, the Ministry of Defence Publications, 1990.

[983]. Shchepkin, V. N. *Russian Palaeography*. Moscow, Nauka, 1967.

[984]. Shcherbatov, M. M. *Russian History from the Dawn of Time*. St. Petersburg, 1901.

[985]. Eulia, Chelebi. *The Book of Travels. Campaigns of the Tatars and Voyages through the Crimea (1641-1667)*. Simferopol, Tavria, 1996.

[985:1]. Eisler, Colin (Leman, Robert). *The Museums of Berlin*. Moscow, Colin Eisler and Little, Brown and Company, Inc. Compilation. Slovo, the *World's Greatest Museums* series, 2002 (1996).

[985:2]. Eisler, Colin. *The Art of the Hermitage*. Moscow, Biblion, 2001.

[986]. Aitken, M. J. *Physics and Archaeology*. Moscow, IL, 1964. English original: New York, Interscience Publishers, 1961.

[987]. Ehlebracht, Peter. *Tragedy of the Pyramids. Egyptian Shrines Plundered for 5000 Years*. Moscow, Progress, 1984. German original: *Haltet die Pyramiden Fest! 5000 Jahre Grabraub in Ägypten*. Düsseldorf-Vienna, Econ, 1980.

[987:1]. Englund, Peter. *Poltava. How an Army Perished*. Moscow, Novoye Literaturnoye Obozrenie, 1995. Original: Stockholm, Bokförgalet Atlantis, 1988.

[988]. *The Encyclopaedic Dictionary*. Vols. 1-82; supplementary volumes 1-4. St. Petersburg, Brockhaus and Efron, 1890-1907.

[988:0]. Brockhaus, F. A., and I. A. Efron. *The Encyclopaedic Dictionary*. St. Petersburg, 1898. Reprinted: St. Petersburg, Polradis, 1994.

[988:1]. *Encyclopaedia for Children*. Vol. 7: *Art*. Moscow, Avanta-plus, 1997.

[989]. *The Encyclopaedia of Elementary Mathematics. Book 1. Arithmetics*. Moscow-Leningrad, the State Publishing House of Theoretical Technical Literature, 1951.

[990]. Artamonov, M. I., ed. *The Hermitage.* Album. Leningrad, Sovetskiy Khudozhnik, 1964.

[991]. Ern, V. *The Revelation in Thunder and Storm. Anatomy of N. A. Morozov's Book.* Moscow, 1907.

[991:1]. *The Art of Goldsmithery in Russia.* Album. Moscow, Interbook-Business, Yural Ltd, 2002.

[992]. Yuvalova, E. P. *German Sculpture of 1200-1270.* Moscow, Iskusstvo, 1983.

[993]. Yanin, V. L. *I Sent You a Birch-Rind Epistle.* Moscow, MSU Press, 1965. A revised edition: Moscow, 1998.

[993:1]. Jannella, Cecilia. *Simone Martini.* Album. Moscow, Slovo, 1996. Scala, 1995, Istituto Forografico Editoriale.

[994]. Ponomaryov, A. M., ed. *Yaroslavl. History of the City in Documents and First-Hand Materials from First References to 1917.* Yaroslavl, Upper Volga Publications, 1990.

[995]. *Yaroslavl. Map 0-37 (1:1,000,000).* The General Council of Ministers, Department of Geodetics and Cartography, 1980.

[996]. *Yaroslavl. Monuments of Art and Architecture.* Yaroslavl: Upper Volga Publications, 1994.

Sources in foriegn languages

[997]. Chrysostomos, Abbot. *The Holy Royal Monastery of Kykko Founded with a Cross*. Limassol, Cyprus, Kykko Monastery, printed by D. Couvas & Sons, Ltd., 1969.

[998]. *ABC kulturnich pamatek Ceskoslovenska*. Prague, Panorama, 1985.

[999]. Abulafia, David. *Frederick II. A Medieval Emperor.* New York-Oxford, Oxford University Press, 1988.

[1000]. Abu Mashar. *De magnis coinctiombus.* Augsburg, Erhard Ratdolt (The Pulkovo Observatory Library), 1489.

[1001]. Adam, L. *North-West American Indian Art and its Early Chinese Parallels*. Man, Volume 36, No. 2-3 (1936): 45.

[1002]. Puech, Aime. *St. Jean Chrisostome et les mœurs de son temps*. Paris, 1891.

[1003]. Albright, W. F. *From the Stone Age to Christianity.* 7th edition. New York, 1957.

[1004]. Albumasar. *De Astrú Scientia.* 1515. (The Pulkovo Observatory Library.)

[1005]. Alibert, Louis. *Dictionnaire Occitan-Francais. Selon les parles languedociens.* Toulouse, Institut d'études Occitanes, 1996.

[1006]. *A List of Books on the History of Science.* 2nd supplement, Part 3. Astronomy. Chicago, The J. Crerar Library, 1944.

[1007]. Allen, Phillip. *L'Atlas des Atlas. Le monde vu par les cartographes*. Brepols, 1993.

[1008]. *Almagestu Cl. Ptolemaei Phelusiensis Alexandrini.* Anno Virginei Partus, 1515.

[1009]. *America. Das frühe Bild der Neuen Welt. Ausstellung der Bayerischen Staatsbibliothek München.* Munich, Prestel Verlag, 1992.

[1009:1]. Silverman, David P., ed. *Ancient Egypt*. New York, Oxford University Press, 1977.

[1010]. Thorpe, B., ed. *Ancient Laws and Institutes of England…* Volume 1. London, 1840. 198.

[1011]. Anke, Victor. *The Life of Charlemagne.* Aachen, Einhard Verlag, 1995.

[1012]. *Annales de la Société Royale d'Archéologie de Bruxelles. Fondée a Bruxelles en 1887. Mémoires, rapports et documents.* Publication périodique. Tome 41e.

Secrétariat Général. Musée de la Porte de Hal Bruxelles. 1937.

[1013]. Apianus, P. *Cosmographicus Liber Petri Apiani mathematici studiose collectus*. (The Pulkovo Observatory Library). Landshutae, impensis P. Apiani, 1524.

[1013:1]. Arellano, Alexandra. *All Cuzco. Peru.* Fisa Escudo de Oro. Centre of Regional Studies of the Andes Bartolomé de las Casas, Lima, Peru. Instituto de Investigacion de la Facultad de Turismo y Hotelria, Universidad San Martin de Porres. 1999.

[1014]. Arnim, H. *Sprachliche Forschungen zur Chronologie der platonischen Dialoge*. Volume 269. Appendix 3. Sitzungen Wiener Akademie, 1912.

[1015]. Wolff, Arnold. *Cologne Cathedral. Its history – Its Works of Art*. Greven Verlag Köln GmbH, 1995.

[1016]. Wolff, Arnold, Rainer Gaertner, and Karl-Heinz Schmitz. *Cologne on the Rhine with City Map*. Cologne, Verlagsgesellschaft GmbH, 1995.

[1017]. Wolff, Arnold. *The Cologne Cathedral*. Cologne, Vista Point Verlag, 1990.

[1017:0]. Sachs, Abraham J. *Astronomical Diaries and Related Texts from Babylonia*. Compiled and edited by Hermann Hunger. Volume 1: Diaries from 652 BC to 262 BC. Volume 2: Diaries from 261 BC to 165 BC. Österreichische Akademie der Wissenschaften Philosophisch-Historische Klasse Denkschriften, 195. Bad. Verlag der Österreichischen Akademie der Wissenschaften. Vienna, 1988.

[1017:1]. Walker, Christopher, ed. *Astronomy before the Telescope*. Foreword by P. Moore. British Museum Press, 1996.

[1018]. Palairet, Jean. *Atlas Méthodique, Composé pour l'usage de son altesse sérénissime monseigneur le prince d'Orange et de Nassau stadhouder des sept provinces unies, etc. etc. etc.* Se trouve à Londres, chez Mess. J. Nourse & P. Vaillant dans le Strand; J. Neaulme à Amsterdam & à Berlin; & P. Gosse à La Haye. 1755.

[1019]. *Atlas Minor sive Geographia compendiosa in q.v. a Orbis Terrarum pavcis attamen novissimis Tabvlis ostenditvr. // Atlas Nouveau, contenant toutes les parties du monde, Où font Exactement Remarquees les Empires Monarchies, Royaumes, Etats, Republiques, &c, &c, &c. Receuillies des Meilleurs Auteurs*. Amsterdam: Regner & Josue Ottens, n.d.

[1020]. Auè, Michèlé. *Discover Cathar country. Le Pays Cathare*. Toulouse, MSM, 1992.

[1021]. Bacharach. *Astronomia.* (The Pulkovo Observatory Library), 1545.

[1022]. Bailly, J. S. *Histoire de l'astronomie ancienne depuis son origine jusqu'à l'établissement de l'école d'Alexandrie.* Paris, 1st edition 1775, 2nd edition 1781.

[1023]. Baily, F. *An account of the life of Sir John Flaemsteed.* London, 1835.

[1024]. Baily, F. *The Catalogues of Ptolemy, Ulugh Beigh, Tycho Brahe, Halley and Hevelins, deduced from the best authorities*. Royal Astr. Soc. Memoirs, XIII (1843): 1-248.

[1025]. Bakker, I., I. Vogel, and T. Wislanski. *TRB and other C-14 Dates from Poland. Helinium*, IX, 1969.

[1025:1]. Baldauf, Robert. *Historie und Kritik. (Einige kritische Bemerkungen.)*. Basel: Friedrich Reinhardt, Universitäts-buchdruckerei, 1902.

[1026]. Bartholomaeus, Angicus. *De proprietatibus rerum*. lib. XV, cap. CXXXI. Apud A. Koburger. Nurenbergi, 1492,

[1027]. Barron, Roderick. *Decorative Maps. With Forty Full Colour Plates*. London, Bracken Books, 1989.

[1028]. Basilica, Sainte Cécile. *Albi. As de Cœur Collection. Guided Visit.* Albi, France: Apa-Poux S. A. Albi, 1992.

[1028:1]. Bély, Lucien. *Discovering the Cathars*. France, Éditions Sud Ouest, 2001.

[1029]. Bennet, J.A. *The Divided Circle. A History of Instruments for Astronomy Navigation and Surveying*. Christie's, Oxford, Phaidon, 1987.

[1030]. de Sainte-Maure, Benoit. *Chronique des ducs de Normandie par Benoit.* Publee... par C. Fahlin, t. I. In: Bibliotheca Ekmaniana universitatis regiae Upsaliensis, Uppsala, 1951. 8-11.

[1031]. del Castillo, Conquistador Bernal Días. *The Discovery and Conquest of Mexico.* New Introduction by Hugh Thomas. New York, Da Capo Press. 1996.

[1032]. Bernard, Lewis. *The Middle East. A brief History of the Last 2000 Years*. New York, Simon & Schuster, 1997.

[1033]. *Bibliography of books and papers published in 1963 on the History of Astronomy*. Moscow: Nauka, 1964.

[1034]. Binding, Rudolf G. *Der Goldene Schrein. Bilder deutschen Meister auf Goldgrund.* Leipzig, 1934.

[1035]. Blaeu, Joan. *Novus Atlas Sinensis*, 1655. Faksimiles nach der Prachtausgabe

der Herzog von der August Bibliothek Wolfenbüttel. Herausgegeben von der Stiftung Volkswagenwerk Hannover. Mit Beiträgen von Hans Kauffmann und Yorck Alexander Haase, und einem Geleitwort von Gotthard Gambke. Verlag Müller und Schindler, 1973.

[1036]. *Le Grand Atlas de Blaeu.* Le Monde au XVIIe siècle. Introduction, descriptions et choix des cartes par John Goss. Ancient conseiller-expert cartographe chez Sotheby's. Avant-propos de Peter Clark. Conservateur à la Royal Geographical Society. Adaptation Française de Irmina Spinner. Publié avec le concours de la Royal Geographical Society. Paris: Gründ, 1992. Les cartes originales de *Grand Atlas de Blaeu. Le monde au XVIIe siècle* ont été publiées par Blaeu dans son *Atlas Major* publié à Amsterdam en 1662. L'édition originale 1990 par Studio Editions sous le titre original *Blaeu's Grand Atlas of the 17th Century World*. Première édition francaise 1992 par Librairie Gründ, Paris.

[1037]. Bloch, M. *La societe féodale*. Paris, 1968.

[1038]. Blöss, Christian, and Hans-Ulrich Niemitz. *C14-Crash. (Das Ende der Illusion mit Radiokarbonmethode und Dendrochronologie datieren zu können)*. Gräfelfing, Mantis Verlag, 1997.

[1039]. Blöss, Christian, and Hans-Ulrich Niemitz. *The Self-Deception of the C14 Method and Dendrochronology*. Zeitensprünge 8 (1996) 3 361-389. Mantis Verlag, January 1997.

[1040]. Bode, J.E. *Claudius Ptolemäeus, Astronom zu Alexandrien im zweyten Jahrhundert. Beobachtung und Beschreibung der Gestirne und der Bewegung. Vergleichnungen der neuern Beobachtungen von J.E.Bode*. With a historical review and commentary. Berlin und Stettin, 1795.

[1041]. Boll, F. *Studien über Claudius Ptolemäus*. Leipzig, 1894.

[1042]. Bonhoeffer, Dietrich. *Das Geheimnis der Heiligen Nacht*. Kiefel Verlag, Wuppertal/Gütersloh, Germany, 1995.

[1043]. Bonnet, C. *Geneva in Early Christian times*. Geneva, Foundation des Clefs de Saint-Pierre, 1986.

[1044]. Boquet, F. J. C. J. *Historie de l'Astronomie*. Paris, Payot, 1925.

[1045]. Borman, Z. *Astra*. (The Pulkovo Observatory Library). 1596.

[1045:1]. [Bosch] *Tout l'œuvre peint de Jerôme Bosch*. Introduction par Max J.Friedländer. Documentation par Mia Cinotti. Paris, Flammarion, 1967.

1045:2 [Bosch] Fraenger, Wilhelm. *Hieronymus Bosch.* VEB Verlag der Kunst Dresden, 1975.

[1046]. Boszkowska, Anna. *Tryumf Luni i Wenus. Pasja Hieronima Boscha*. Wydawnictwo Literacklie, Krakow, 1980.

[1047]. Bourbon, Fabio. *Lithographien von Frederick Catherwood. Die Mayas. Auf den Spuren einer versunkenen Kultur*. White Star, Via Candido Sassone, 22/24 13100, Vercelli, Italien, 1999. Deutschsprachige Ausgabe: Karl Mükker Verlag, Danziger Strasse 6, 91052 Erlangen.

[1048]. Brahe, T. *Tychonis Brahe Dani Opera omnia*. Ed. J. L. E. Dreyer. 15 Volumes. Copenhagen, 1913-1929.

[1049]. Brahe, T. *Equitis Dani Astronomorum Coryhaei Vita*. Authore Petro Gassendo. Regio ex Typographia Adriani Vlac. MDCLV.

[1049:1]. Lehane, Brendan (texte), Richard Novitz (photographies). *Irlande*. London, Flint River, 1997; Paris, Booking Int'l, 1997.

[1050]. Brenon, Anne. *Le vrai visage du Catharisme*. Toulouse, Ed. Loubatières, 1988.

[1050:1]. *British Museum. A Guide to the First, Second and Third Egyptian Rooms. Predynastic Human Remains, Mummies, Wooden Sarcophagi, Coffins and Cartonnage Mummy Cases, Chests and Coffers, and other Objects connected with the Funerary Rites of the Ancient Egyptians.* Third Edition, Revised and Enlarged. With 3 coloured and 32 half-tone plates. British Museum, 1924.

[1050:2]. *British Museum. A Guide to the Fourth, Fifth and Sixth Egyptian Rooms and the Coptic Room. A series of Collections of Small Egyptian Antiquities, which illustrate the Manners and Customs, the Arts and Crafts, the Religion and Literature, and the Funeral Rites and Ceremonies of the Ancient Egyptians and their Descendants, the Copts, from about B.C. 4500 to A.D. 1000.* With 7 plates and 157 illustrations in the text. British Museum, 1922.

[1050:3]. *British Museum. A Guide to the Egyptian Collections in the British Museum.* With 53 plates and 180 illustrations in the text. British Museum, 1909.

[1051]. Brodsky, B. E., and B. S. Darkhovsky. *Nonparametric Methods in Change-Point Problems*. The Netherlands, Kluwer Academic Publishers, 1993.

[1051:1]. Brodrick, M., and A. A. Morton. *A Concise Dictionary of Egyptian Archaeology. A handbook for students and travellers.* London, 1902. 2nd edition 1923, 3rd edition 1924. Reprint: Chicago, Aries, 1980.

[1052]. Brooke, Christopher. *From Alfred to Henry III. 871-1272.* The Norton Library History of England. New York, London, W. W. Norton & Company, 1961, 1968, 1969.

[1053]. Broughton, T. R. S. *The Magistrates of the Roman Republic.* Volumes 1, 2. London, 1951-1960.

[1053:1]. [Bruegel] Gerhard W. Menzel. *Pieter Bruegel der Ältere*. Leipzig, VEB E. A. Seemann, Buch- und Kunstverlag, 1966; 2 Auflage, 1974.

[1053:2]. Bovi, Arturo. *Bruegel. The life and work of the artist illustrated with 80 colour plates.* A Dolphin Art Book. London, Thames and Hudson, 1971. Reprinted 1974.

[1054]. Brugsch, H. *Recueil de Monuments Egyptiens, dessinés sur lieux*. Leipzig, 1862-1865.

[1055]. Buck, C. E., W. G. Gavanagh, and C. D. Litton. *Bayesian Approach to Interpreting Archaeological Data*. Series: Statistics in Practice. John Wiley & Sons, 1996.

[1056]. Bustos, Gerardo. *Yucatan and its Archaeological Sites.* Mexico, Monclem; Florence, Casa Editrice Bonechi, 1992.

[1057]. Cagnat, R. *Cours d'épigraphie latine*. 4e éd. Paris, 1914.

[1058]. Campbell, Tony. *Early Maps*. New York, Abbeville Press Publishers, 1981.

[1059]. Campos, José Guerra, and Jesús Precedo Lafuente. *Guide to the Cathedral of Santiago de Compostela*. Spain, Aldeasa, División Palacios y Museos, 1993.

[1060]. Cantacuzeny, Ioannis. *Opera Omnia. Patrologiae curcus completus. Series graeca*. T. CLIII, CLIV. J.-P. Migne, 1866.

[1060:1]. *Carcassonne* (*The City of Carcassonne. Cathar Castles*). Production Leconte. Editions Estel-Blois. B. P. 45 - 41260 La Chaussée-Saint-Victor. Printed in E.E.C.

[1060:2]. *Cathares. Les ombres de l'Histoire. Carcassone: Histoire d'une Cité unique*. In: Pyrénées (Magazine). Une publication de Milan Presse. 2001. Éditions Milan et les auteurs. Ariège Pyrenées. (A special edition of the magazine dedicated to Cathar history).

[1061]. *Cathedral and Metropolitan Church of St. Stephen in Vienna*. Germany, Verlag Schnell & Steiner Regensburg, 1995.

[1061:1]. *Cathédrale de l'Annonciation. Le Kremlin de Moscou*. Les Musées d'Etat du

Kremlin de Moscou, 1990.

[1062]. Cauville, S. *Le Zodiaque d'Osiris*. Peeters, Uitgeverij Peeters, Bondgenotenlaan 153, B-3000 Leuven.

[1062:1]. Cauville, S. *Dendara. Les chapelles osiriennes.* (5 vols.) Institut francais d'archeologie orientale du Caire, 1977.

[1063]. Chabas, F. *Mélanges égyptologiques. Deuxième série*. Ägyptolog. Zeitschrift. 1868. S. 49.

[1064]. Champfleury. *Historie de la Caricature au Moyen Age*. Paris, 1867-1871.

[1064:0]. Chapront-Touze, M., and J. Chapront. Lunar ephemere des computation software. (Program ELP2000-85, version 1.0, Fortran 77). Bureau des Longitudes, URA 707. 1988. Available online.

[1064:1]. *Château de Chillon.* Booklet. Château de Chillon, Veytaux (www.chillon.ch), 2000.

[1065]. Childress, David Hatcher. *Lost Cities of Atlantis, Ancient Europe & the Mediterranean*. Stelle, Illinois 60919 USA, Adventures Unlimited Press, 1996.

[1066]. Chirikov, B. V., and V. V. Vecheslavov. *Chaotic dynamics of comet Halley*. Astronomy and Astrophysics, Volume 221, No. 1 (1989): 146-154.

[1067]. Chmelarz, Eduard. *Die Ehrepforte des Kaisers Maximilian I*. Unterscheidheim 1972. Verlag Walter Uhl. Jahrbuch der Kunsthistorischen Sammlungen des Allerhöchsten Kaiserhauses. Herausgegeben unter Leitung des Oberstakämmerers seiner Kaiserlichen und Königlichen Apostolischen Majestät. Ferdinand Grafen zu Trauttmansdorff-Weinsberg vom K. K. Oberstkämmerer-Amte. Vierter Band. Mit 39 Kupfertafeln in Heliogravure und Radierung, 100 Holzschnittafeln und 56 Text-Illustrationen in Heliogravure, Holzschnitt und Zinkographie. Als Beilage: 16 Holzschnitte der Ehrenpforte des Kaisers Maximilian I. Wien, Druck und Verlag von Adolf Holzhausen, K. K. Hofbuchdrucker, 1886.

[1068]. Stubbs, W., ed. *Chronica magistri Rogeri de Houedone*. RS, N 51, Volume II. London, 1869, page 236. English translation: *The Annals of Roger de Hoveden, comprising the history of England and of other countries of Europe from A.D. 732 to A.D. 1201.* Tr. H. T. Riley, Volumes 1-2. London, Bohn's Antiquarian Library, 1853.

[1069]. Pestman, P.W. *Chronologie égyptienne d'après les textes démotiques*. Papyrologia Lugduno-Batava edidit Institutum Papyrologicum Universitatis Lugduno-Batavae Moderantibus M.David et B. A. von Groningen. Volume 15. Lugdunum

Batavorum, 1967.

[1070]. Cipolla, Carlo M. *Money, Prices and Civilization in the Mediterranean World. 5-17 century*. Princeton, Princeton Univ. Press, 1956.

[1071]. *Claudii Ptolemaei Magnae Constructionis, id est perfectae coelestium motuum pertractationis. Lib. XIII. Theonis Alexanrini in eosdem Commentariorum Libri XI*; Basileal apud Ioannem Waledrum. C. priv. Caes. ad Quinquennium. 1538.

[1072]. *Claudii Ptolemaei Phelusiensis Alexandrini*. Anno Salutis, 1528.

[1073]. *Claudii Ptolemaei Pelusiensis Alexandrini omnia quac extant opera*. 1551.

[1074]. Clemens, Jöcle. *Speyer Cathedral*. Regensburg, Verlag Scgnell & Steiner GmBH Regensburg, 1997.

[1075]. Clinton, H.F. *Fasti Hellenici, a Civil and Literary Chronology from the Earliest Times to the Death of Augustus*. Oxford, 1830-1841.

[1076]. Copernici, N. *Revolutionibus Orbium Caelestium.* Lib. VI. Ed. by G. Loachimi. Thoruni, 1873.

[1077]. Corbinianus. *Firmamentum Firmianum*. (The Pulkovo Observatory Library). 1731.

[1078]. Cordier, H. *Marco Polo and His Book.* Introductory notices. In: *The Travels of Marco Polo.* The complete Yule-Cordier. Volumes 1 and 2. New York, Dover, 1993.

[1078:1]. Wytfliet, Cornelius. *Descriptionis Ptolemaicae Augmentum sive Occidentis notitia brevis commentario.* Louvain 1597. With an introduction by R. A. Skelton. Theatrvm Orbis Terrarvm. A Series of Atlases in Facsimile. 1st Series, Vol. V. Amsterdam, N. Israel, Meridian, 1964.

[1079]. Costard, G. *The History of Astronomy with its Application to Geography, History and Chronology*. London, J. Lister, 1967.

[1080]. Harmon, Craig. *The Natural Distribution of Radiocarbon and the Exchange Time of Carbon Dioxides between Atmosphere and Sea*. Volume 9. Tellus. 1957. 1-17.

[1081]. Harmon, Craig. *Carbon-13 in Plants and the Relationships between Carbon-13 and Carbon-14 Variations in Nature.* J. Geol., 62 (1954): 115-149.

[1081:1]. El Mahdy, Christine. *Mummies, Myths and Magic in Ancient Egypt.* Thames and Hudson, 1989.

[1082]. Crowe, C. *Carbon-14 activity during the past 5000 years. Nature*, Volume

182 (1958): 470.

[1083]. Danit Hadary-Salomon, ed. *2000 Years of Pilgrimage to the Holy Land.* Israel, AC Alfa Communication Ltd., 1999.

[1084]. *Das Münster zu Bonn. The Bonn Minster.* Former Collegiate Church of SS. Cassius and Florentius. Series: Kleine Kunstfürer. Achnell, Art Guide No. 593 (of 1954). Second English edition 1997. Regensburg, Germany, Verlag Schnell & Steiner GmbH Regensburg, 1997.

[1085]. David, Daniel. *Let There be Light. William Tyndale and the Making of the English Bible.* A British Library Exhibition at The Huntington. 19 November, 1996 - 7 February, 1997. London, The British Library, 1994.

[1086]. Davidovits, Joseph. *Alchemy and Pyramids. The Book of Stone.* Vol. 1. France-USA, Geopolymer Institute, 1983.

[1087]. Davidovits, Joseph. *Alchemy and Pyramids.* Translated from French by A. C. James and J. James. Rev. ed. *Que le Khnoum protège Khéops constructeur de pyramide*. Saint Quentin, France, 1983; Miami Shores, Fla., USA, Institute for Applied Archaeological Science, Barry University, 1984.

[1088]. Davidovits, Joseph. *Amenhotep, Joseph and Solomon.* 1st ed. Miami Shores, Fla., U.S.A., Geopolymer Institute, Institute for Applied Archaeological Science, Barry University, 1984.

[1089]. Davidovits, Joseph. *Que le dieu Khnoum protège Khéops constructeur de pyramide: histoire de la civilisation Égyptienne de 3500 é 1500 ans avant J.-C.* Saint-Quentin, 1978.

[1090]. Davidovits, Joseph. *Le calcaire des pierres des Grandes Pyramides d'Égypte serait un béton géopolymére vieux de 4.600 ans.* Résumé des cours-conférences tenus en 1983 et 1984. *Revue des Questions Scientifiques*, Volume 156(2) (1986): 199-225.

[1091]. Davidovits, Joseph. *No more than 1,400 workers to build the Pyramid of Cheops with manmade stone.* 3rd Int. Congress of Egyptologists. Toronto, Canada: paper AA-126, publié dans Appendix 3 de Davidovits, 1983.

[1092]. Davidovits, Joseph, and Margie Morris. *The Pyramids: an Enigma Solved*. New York, Hippocrene Books, 1988. New York, Dorset Press, 1989, 1990.

[1093]. Davidovits J., J. Thodez, and Gaber M Hisham. *Pyramids of Egypt Made of Man-Made Stone, Myth or Fact?* Symposium on Archeometry 1984, Smithsonian Institution, abstract 26-27. Washington, D.C., USA, 1984.

[1094]. Davies, Nartin. *The Gutenberg Bible.* London, The British Library, 1996.

[1095]. Degrassi, A. *Fasti Capitolini.* 1954; I Fasti consolari dell'impero romano, 1952.

[1096]. Delambre, J. B. *Histoire de l'Astronomie.* 2 Volumes. Paris, 1817.

[1097]. Delambre, J. *Histoire de l'Astronomie moderne.* 2 Volumes. Paris, 1821.

[1098]. *Della origine et ruccessi degli Slavi, oratione di M. V. Pribevo, Dalmatino da Lesena, etc. et hora tradotta della lingua Latina nell'Italiana da Bellisario Malaspalli, da Spalato.* Venetia, 1595.

[1099]. *Der Marienschrein im Dom zu Aachen*. Die Publikation dieses Sonderheftes erfolgt durch die Grünenthal GmbH, Aachen. Domkapitel, 2000.

[1100]. *Description de l'Égypte. Publiée sous les ordes de Napoléon de Bonaparte. Description de l'Égypte ou recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'Armée francaise publié sous les ordes de Napoléon Bonaparte.* Bibliothèque de l'Image. Inter-Livres. 1995.

[1101]. Desroches-Noblecourt, Christiane. *Life and Death of Pharaoh Tutankhamen.* London, Penguin Books, 1963.

[1101:1]. *Deutschland. Germany. Allemagne. Germania*. Euro Map. Halwag AG, Bern, Printed in Switzerland-Germany 4-26 AK.

[1102]. Dheily, J. *Dictionaire Biblique*. Ed. Desclec. Tournai, 1964. 193.

[1103]. *Dialogus Historicus Palladii episcopi Helenopolis cum Theodoro.* Patrologiae Cursus Completus. Patrologiae Graecae. T. LVII. J.-P. Migne, 1858.

[1104]. *Die Bibel. Oder die Ganze Heilige Schrift des Alten and Neuen Testaments.* Nach der Überzetzung Martin Luthers. Württembergische Bibelanstalt, Stuttgart. 1967.

1105. *Die Weihnachtsgeschichte. Nacherzählt in Bildern aus der Biblioteca Apostolica Vaticana.* Stuttgart, Zürich, Belser Verlag, 1993.

[1106]. *Dom Betrachtung.* Die Hochgräber im Kölner Dom. 4. Herausgeber, Dompfarramt – Dompfarrer Rolf Breitenbruch, Domkloster 3, 50667, Köln.

[1107]. Douais, C. *L'Inquisition, ses origines, sa procédure*. Paris, 1906.

[1108]. Dreyer, J. L. E. *On the Origin of Ptolemy's Catalogue of Stars.* Monthly Notices of the Royal Astronomical Society, No. 77 (1917): 528-539.

[1109]. Dreyer, J. L. E. *On the Origin of Ptolemy's Catalogue of Stars.* Second Paper.

Monthly Notices of the Royal Astronomical Society, No. 78 (1918): 343-349.

[1110]. Duden. *Ethymologie*: *Herkunfswörterbuch der deutschen Sprache*. Mannheim, Wien; Dudenverlag, Zürich, 1989.

[1111]. Duncan, A.J. *Quality Control and Industrial Statistics*. NY, Irwin, 1974.

[1112]. Dupont-Sommer, A. *Les écrits essentiens decouverts près de la Mer Morte*. Paris, 1957.

[1113]. Dupuis, C. *The Origin of All Religious Worship*. New Orleans, 1872.

[1114]. Duvernoy, Jean. *Le catharisme*. Volume I: *La religion des Cathares*. Volume II: *Histoire des Cathares*. Toulouse, Private, 1976 and 1979. Re-published 1986.

[1115]. Duvernoy, Jean, Paul Labal, Robert Lafont, Philippe Martell, and Michel Roquebert. *Les Cathares en Occitanie*. Fayard, 1981.

[1116]. Van Ermen, Eduard. *The United States in Old Maps and Prints*. Wilmington USA, Atomium Books, 1990.

[1116:1]. *Égypte*. Large album with photographs. Paris, Molière, Art Image, 1998.

[1117]. Eichler, Anja-Franziska. *Albrecht Dürer. 1471-1528*. Cologne, Könemann Verlagsgesellschaft GmbH, 1999.

[1118]. *Encyclopaedia Britannica; or, a Dictionary of Arts and Sciences, compiled upon a new Plan. In which the different Sciences and Arts are digested into distinct Treatises or Systems; and the various Technical Terms, etc. are explained as they occur in the order of the Alphabet. Illustrated with one hundred and sixty copperplates. By a Society of Gentlemen in Scotland. In 3 volumes*. Edinburgh, A. Bell and C. Macfarquhar, 1771.

[1118:1]. *Encyclopaedia Britannica*. On-line version, 2001.

[1119]. Evans, James. *On the Origin of the Ptolemaic Star Catalogue*. Part 1. *Journal for the History of Astronomy*, Volume 18, Part 3, No. 54 (August 1987): 155-172.

[1120]. Evans, James. *On the Origin of the Ptolemaic Star Catalogue*. Part 2. *Journal for the History of Astronomy*, Volume 18, Part 4, No. 55 (November 1987): 235-277.

[1121]. Liebermann, F., and R. Pauli, Eds. *Ex Annalibus Melrosensibus*. MGH SS, T.XXVII. Hannoverae, 1885. 439.

[1121:1]. Winship, Betsy, and Sheila Stoneham, eds. *Explosives and Rock Blasting*. Field Technical Operations. Atlas Rowder Company. Dallas, Texas, Marple Press, 1987.

[1122]. Fatih, Cimok. *Hagia Sophia.* Istanbul, A turizm yayinlari, 1995.

[1123]. Fatih, Cimok. *Hagia Sophia.* Istanbul, A turizm yayinlari, 1985.

[1124]. Fergusson, G. I. *Reduction of Atmospheric Radiocarbon Concentration by Fossil Fuel Carbon Dioxide and the Mean Life of Carbon Dioxide in the Atmosphere*. London, Proc. Royal Soc., 243 A, pages 561-574. 1958.

[1125]. Filarete, Antonio Averlino. *Tractat über die Baukunst*. Vienna, 1890.

[1126]. Fischer, Fr. *Thucydidus reliquiae in papyris et membranis aigiptiacis servatae*. Lipsiae, 1913.

[1127]. Verlag, Dr. Ludwig Reichert. *Flüsse im Herzen Europas. Rhein-Elbe-Donau*. Kartenabteilung der Staatsbibliothek zu Berlin. Preussischer Kulturbesitz. Wiesbaden, 1993.

[1128]. Fomenko, A.T. *The Jump of the Second Derivative of the Moon's Elongation. Celestial Mechanics,* Volume 29 (1981): 33-40.

[1129]. Fomenko, A. T. *Some New Empirico-Statistical Methods of Dating and the Analysis of Present Global Chronology*. The British Library. Department of Printed Books. Cup. 918/87. 1981.

[1130]. Fomenko, A.T. *New Empirico-Statistical Dating Methods and Statistics of Certain Astronomical Data*. The theses of the First International Congress of the International Bernoulli Society for Mathematical Statistics and Probability Theory. Volume 2. Moscow, Nauka, 1986. 892.

[1131]. Fomenko, A.T. *Duplicates in Mixed Sequences and a Frequency Duplication Principle. Methods and Applications*. Probability theory and mathematical statistics. Proceeding of the 4th Vilnius Conference (24-29 June 1985). Volume 16. Utrecht, Netherlands, VNU Science, 1987. 439-465.

[1132]. Fomenko, A.T. *Empirico-Statistical Methods in Ordering Narrative Texts. International Statistical Review*, Volume 566, No. 3 (1988): 279-301.

[1133]. Fomenko, A. T., V. V. Kalashnikov, and G.V. Nosovskiy. *When was Ptolemy's Star Catalogue in "Almagest" Compiled in Reality?* Preprint. No. 1989-04, ISSN 0347-2809. Dept. of Math., Chalmers Univ. of Technology, The University of Goteborg. Sweden.

[1134]. Fomenko, A. T., V. V. Kalashnikov, and G.V. Nosovskiy. *When was Ptolemy's Star Catalogue in "Almagest" Compiled in Reality? Statistical Analysis.* Acta Applicandae Mathematical. Volume 17. 1989. 203-229.

[1135]. Fomenko, A. T. *Mathematical Statistics and Problems of Ancient Chronology. A New Approach.* Acta Applicandae Mathematical. Volume 17. 1989. 231-256.

[1136]. Fomenko, A. T., Kalashnikov V. V., Nosovskiy G. V. *Geometrical and Statistical Methods of Analysis of Star Configurations. Dating Ptolemy's Almagest*. USA, CRC Press, 1993.

[1137]. Fomenko, A. T. *Empirico-Statistical Analysis of Narrative Material and its Applications to Historical Dating*. Volume 1: *The Development of the Statistical Tools*. Volume 2: *The Analysis of Ancient and Medieval Records*. The Netherlands, Kluwer Academic Publishers, 1994.

[1138]. Fomenko, A. T., V. V. Kalashnikov, and G.V. Nosovskiy. *The dating of Ptolemy's Almagest based on the coverings of the stars and on lunar eclipses*. Acta Applicandae Mathematicae. Volume 29. 1992. 281-298.

[1139]. Fomenko, A. T., V. V. Kalashnikov, and G.V. Nosovskiy. *Statistical analysis and dating of the observations on which Ptolemy's "Almagest" star catalogue is based.* In: *Probability theory and mathematical statistics*. Proc. of the Fifth Vilnius Conference. Volume 1. Moklas, Vilnius, Lithuania. VSP, Utrecht, The Netherlands, 1990. 360-374.

[1140]. Fomenko, A. T., and S. T. Rachev. *Volume Functions of Historical Texts and the Amplitude Correlation Principle.* Computers and the Humanities. Vol. 24. 1990. 187-206.

[1141]. Manuel, Frank E. *Isaac Newton, the Historian*. Cambridge, Massachusetts, The Belknap Press, 1963.

[1142]. Franke, Peter Robert, and Ilse Paar. *Die Antiken Münzen der Sammlung Heynen. Katalog mit Historischen Erläuterungen*. Landschaftsmuseum Krefeld-Burglinn. Rheinland-Verlag, Köln, in Kommission bei Rudolf Habelt Verlag, Bonn. 1976.

[1143]. de Landa, Friar Diego. *Yucatan before and after the Conquest*. Translated with notes by William Gates. San Fernando, Atrio de San Francisco, 1993.

[1144]. Fricke, W., and A. Koff *FK4*. No.10. Heidelberg, Veröf. Astr. Inst., 1963.

[1145]. Fuchs, W. *Nach allen Regeln der Kunst. Diagnosen über Literatur, Musik, bildende Kunst. Die Werke, ihre Autoren und Schöpfer*. Stuttgart, Deutsche Verlags-Anstalt., 1968.

[1146]. Fuchs, W. *Mathematical Theory of Word-Formation*. London, 1955.

[1147]. Fulton, Alexander. *Scotland and her Tartans. The Romantic Heritage of the Scottish Clans and Families*. Colour Library Books Ltd., Sandbach, Cheshire; Godalming, Surrey, 1991.

[1148]. Fussbroich, Helmut. *St. Maria Lyskirchen in Köln*. Rheinische Kunststätten. Heft 60. Rheinischer Verein für Denkmalpflege und Landschaftsschutz. Köln, Neusser Druckerei und Verlag GmbH, 1992.

[1149]. Gabovitsch, Eugen. *Newton als geistiger Vater der Chronologiekritik und Geschishtsrekonstruktion (neben Hardoin*). Bemerkungen zum Artikel von Uwe Topper in Synesis Nr. 4/1999. Efodon-Synesis (Germany) Nov/Dez. 1999, Nr. 6/1999, S. 29-33.

[1150]. Gabovitsch. Eugen. *Die Grosse Mauer als ein Mythos: Die Errichtungsgeschichte der Chinesischen Mauer und ihre Mythologisierung*. Efodon-Synesis (Germany), Nov/Dez. 1999, Nr.6/1999, S. 9-21.

[1151]. Gadol, J. *Leon Battista Alberti*. Chicago, London, 1969.

[1152]. Gassendi. *Nicolai Coppernici vita*. A supplement to the edition titled *Tychonis Brahei, equitis Mani, astronomorum copyrhaei vita*. XDCLV.

[1152:1]. El Gayar, El Sayed, and M. P. Jones. *Metallurgical Investigation of the Iron plate found in 1837 in the Great Pyramid at Gizeh, Egypt*. In: *Journal of the Historical Metallurgy Society*, Volume 1 (1989): 75-83.

[1153]. Gingerich, O. *Ptolemy Revisited: A Reply to R. R. Newton. Quarterly Journal of the Royal Astronomical Society*, No.22 (1981): 40-44.

[1154]. Ginzel, F. K. *Spezieller Kanon der Sonnen- und Mondfinsternisse für das Ländergebiet der klassischen Altertumswissenschaften und den Zeitraum von 900 vor Chr. bis 600 nach Chr*. Berlin, Mayer & Müller, 1899.

[1155]. Ginzel, F.K. *Handbuch der Mathematischen und Technischen Chronologie*. Bd. I-III. Leipzig, 1906, 1911, 1914.

[1156]. Ginzel, F. K., and A. Wilkens. *Theorie der Finsternisse*. Encykl. der Wissenschaftten. Bd. VI, 2. S. 335. 1908.

[1157]. Girou, Jean. *Simon de Monfort*. Paris: La Colombe, 1953.

[1158]. Della Fina, Giuseppe M., *Luoghi e tempi Etruschi schede di ricerca*. Firenze: Fatatrac, 1989.

[1159]. Gladwin, H. *Men out of Asia.* NY, 1949.

[1160]. Goss, John. *Kartenkunst: Die Geschichte der Kartographie*. Deutsche Asgabe:

Georg Westermann Verlag, Braunschweig, 1994. German translation of the English edition: Goss, John. *The Mapmaker's Art. A History of Cartography*. London, Studio Editions Ltd.

[1160:1]. Granier, J., and S. Gagnière. *Avignon. (The city at Sunset. The Popes' Palace. The Saint Benezet bridge).* English edition. Éditions du Boumian, Monaco.

[1161]. Grasshoff, Gerd. *The History of Ptolemy's Star Catalogue*. New York, Springer Verlag, 1990.

[1162]. Grienberger, C. *Catalogus Veteres affixarum longitudiues et latitudines cum novis conferens*. Romae apud B. Zannetum, 1612. (The Pulkovo Observatory Library.)

[1163]. Grierson, Philip. *Coinage and Money in Byzantine Empire*. Spoleto, 1961.

[1164]. Grierson, Philip. *Monnaies du Moyen Âge.* Fribourg, 1976.

[1165]. Grimme, Ernst Günther. *Der Dom zu Aachen. Architektur und Ausstattung.* Aachen, Einhard-Verlag, 1994.

[1166]. Grollenberg, L. N. *Atlas of the Bible.* NY, 1956.

[1167]. Gualberto, Zapata Alonzo. *An Overview of the Mayan World. With a Synthesis of the Olmec, Totonac Zapotec, Mixtec, Teotihuacan, Toltec and Aztec Civilizations*. Mexico, Merida, 1993.

[1167:1]. *Guide to Edo-Tokyo Museum* (English edition). Edited by Edo-Tokyo Museum. Japan Broadcast Publishing Co., Ltd. Printed in Japan by Toppan Printing Co., Ltd.

[1168]. *Gutenberg-Bibel. Geschichtliche Bücher des Alten Testaments*. Die bibliophilen Taschenbücher. Dortmund, Harenberg Kommunikation, 1977.

[1169]. *Gutenberg Bibel (1452-1455).* Reprinted 1968 by Verlag Konrad Köbl. 8022 Grünwald bei München, Huberttusstrasse 13. Firma Elektra, Reprografischer Betrieb, Kjeld Höjring, Niedernhausen/Ts. Printed in Germany.

[1170]. Schneider, Dr. Cornelia. *Gutenberg-Dokumentation. Information Mittelalter. Das Buch vor Gutenberg (I).* Gutenberg-Museum Mainz, 1990.

[1171]. Schneider, Dr. Cornelia. *Gutenberg-Dokumentation. Information Mittelalter. Das Buch vor Gutenberg (II).* Gutenberg-Museum Mainz, 1990.

[1172]. *Haack Geographisch-Kartographischer Kalender.* Germany, Haack Gotha, VEB Hermann Haack Geographisch-Kartographische Anstalt Gotha, 1983.

[1172:1]. *Haack Geographisch-Kartographischer Kalender*. Germany, Haack Gotha,

VEB Hermann Haack Geographisch-Kartographische Anstalt Gotha, 1988.

[1173]. Hagek, W. *Kronyka Czeska.* Prague, 1541.

[1174]. Hans, Peter. *Der Dom zu Köln. 1248-1948.* Düsseldorf, Verlag L. Schwann, 1948.

[1175]. Hansen, P. *Ecliptische Tafeln für die Konjunktionen des Mondes und der Sonne*. Leipzig, 1857.

[1176]. Hansen, P. *Theorie der Sonnenfinsternisse und verwandten Erscheinungen.* Leipzig, 1859.

[1177]. Harley, J. B., and David Woodward. *The History of Cartography. Volume 1. Cartography in Prehistoric, Ancient and Medieval Europe and the Mediterranean.* Chicago & London, The University of Chicago Press, 1987.

[1178]. Harvey, Arden. *Who Owns Our Past? National Geographic*, Volume 175, No.3 (March 1989): 376-393.

[1179]. Hauvette, A. *Herodote historien des guerres midiques*. Paris, 1894.

[1180]. Haveta, E. *La modernité des prophètes*. Paris, 1891.

[1181]. Hazirlayan, H. H. Aliy Yalcin (Hz. Yusa Camii Imam-Hatibi). *Hazreti Yusa (Aleyhisselam)*. Istanbul. Brochure written by the prior of the temple at the grave of St. Iusha at the outskirts of Istanbul.

[1182]. Hearnshaw, J .B., and D. Khan. *An Analysis of the Magnitude Data in Ptolemy's Almagest*. Southern Stars. Journal of the Royal Astronomical Society of New Zealand (Wellington), Volume 36, Nos. 5-6 (December 1955): 169-177.

[1183]. Heath, T. L. *Aristarchus of Samos, the Ancient Copernicus; a History of Greek Astronomy to Aristarchus, together with Aristarchus' Treatise on the Sizes and Distances of the Sun and Moon*. Oxford, Clarendon Press, 1913.

[1184]. Heine-Geldern, R., and G.Ekholm. *Significant parallels in the symbolic arts of Southern Asia and Middle America*. In: *Selected Papers of the 29th International Congress of Americanists*, Volume 1. Chicago, 1951. 306.

[1185]. Heinsohn, Gunnar. *Assyrerkönige gleich Perserherrscher! (Die Assyrienfunde bestätigen das Achämenidenreach)*. Gräfelfing, Mantis Verlag, 1996.

[1186]. Heinsohn, Gunnar, and Heribert Illig. *Wann lebten die Pharaonen? (Archäologische and technologische Grundlagen für eine Neuschreibung der Geschichte Ägyptens and der übrigen Welt.)* Gräfelfing, Mantis Verlag, 1997.

[1187]. Heintze, C. *Objects rituels, croyances et dieux de la Chine antique et de*

l'Amérique. Antwerpen, 1936.

[1188]. Heis. *Die Finsternisse während des pelop. Krieges*. Progr. d. Fried. Wilh. Gimn. Köln, 1834.

[1189]. Herbert, Ewe. *Abbild oder Phantasie? Schiffe auf historischen Karten*. Rostock, VEB Hinstorff Verlag, 1978.

[1190]. [Herodotus]. *The History of Herodotus*. London, 1858.

[1191]. Hignett, C. *Xerxes Invasion of Greece*. Oxford, 1963.

[1192]. Hincks, E. *The Egyptian Dynasties of Manetho*. The Journal of Sacred Literature. London, 1864.

[1193]. Hipparchus. *Hipparchi in Arati et Eudoxi Phenomena Commentarium*. Ed. and German trans. C. Manitius. Leipzig, 1894.

[1194]. *Historiae bysantinae scriptores post Theophanem. Patrologiae cursus completus. Series graeca posterior*. T.CIX. J.-P. Migne, 1863.

[1195]. Hochart. *De l'authenticité des Annales et des Histoires de Tacite*. Paris, 1890.

[1196]. Hodge, K.C., and G.W.A. Newton. *Radiocarbon Dating. Manchester Museum Mummy Project. Multidisciplinary Research on Ancient Egyptian Mummified Remains*. Edited by A. Rosalie David. Published by Manchester Museum. Manchester, England, 1979. 137-147.

[1197]. Hofflit, D. *The Bright Star Catalogue*. New Haven Connecticut, USA, Yale Univ. Obs., 1982.

[1198]. Hoffman. *Sämtliche bei griechishen und lateinschen Schriftstellern des Altertums erwähnte Sonnen- und Mondfinsternisse*. Trieste, 1885.

[1199]. Horster, M. *Brunelleschi und Alberti in ihrer Stellung zur römischen Antike*. Florence, 1973.

[1200]. Horus. *The Enigma Surrounding the Sphinx*. An Egyptian Magazine, April/June 1999.

[1201]. Hoster, Joseph. *Der Dom zu Köln*. Köln, Greven Verlag, 1965.

[1202]. Huddleston, L.E. *Origin of the American Indian. European Concepts, 1492-1729*. Austin, 1967.

[1203]. Hütt, Wolfgang. Altdorfer. *Maler und Werk*. Eine Kunstheftreihe aus dem VEB Verlag der Kunst. Dresden, 1976.

[1204]. Hugot, Leo. *Aachen Cathedral*. Aachen, Germany, Einhard Verlag, 1988.

[1205]. Ideler, L. *Handbuch der mathematischen und technischen Chronologie.* Band 1-2. Berlin, 1825-1826.

[1206]. Ilhan Aksit. *The Topkapi Palace*. Istanbul, Aksit Kultur Turism Sanat Ajans Ltd., 1995.

[1207]. Ilhan Aksit. *The Museum of Chora. Mosaics and Frescoes.* Istanbul, Aksit Kultur Turism Sanat Ajans Ltd., 1995.

[1208]. Illig, Heribert. *Hat Karl der Große je gelebt? (Bauten, Funde und Schriften im Widerstreit)*. Gräfelfing, Mantis Verlag, 1996.

[1208:1]. *Irish Dictionary*. Collins Gem. English-Irish. Irish-English. Seamus Mac Mathuna and O Corrain (University of Ulster). Harper Collins, 1999.

[1209]. Isidori Junioris. *Hispalensis episcopi: De responsione mundi.* 1472. (The Pulkovo Observatory Library.)

[1210]. Islam. *Kunst und Architektur.* Herausgegeben von Markus Hattstein und Peter Delis. Köln, Könemann, 2000.

[1211]. *Istanbul and the Marmara Region. A Tale of two Continents.* Turkey, The Ministry of Tourism, Istanbul, 1994.

[1212]. Janin, R. *Constantinople Byzantine*. Paris, 1950.

[1213]. Jirku, A. (Jurku, A.) *Ausgrabungen in Palästina-Syrien*. Halle, 1956.

[1214]. Johnson, Edwin. *The Rise of English Culture*. Williams and Norgate. London-New York, Putnam, 1904.

[1215]. Johnson, Edwin. *The Rise of Christendom.* London, Kegan Paul, Trench, Trubner, & Co. Ltd., 1890.

[1215:1]. Johnson, Paul. *The civilization of Ancient Egypt*. London, Seven Dials, Cassel & Co., 2000.

[1216]. Joubert, Pierre. *L'Heraldique. Les guides practiques.* Editions Ouest-France, 1984.

[1217]. Keegan, John. *A History of Warfare*. New York, Vintage Books, 1994.

[1218]. *Katalog dawnych map Rzeczypospolitej Polskiej w kolekcji Emeryka Hutten Czapskiego i w innych zbiorach*. Wroclaw, Warszawa, Krakow, Gdansk: Zaklad Narodowy im. Ossolinskich, Wyd. Polskiej Akademii Nauk. Instytut Geografii i Przestrzennego Zagospodarowania. Ossolineum. N.1. Mapy XV-XVI wieku. 1978.

[1219]. Keller, W. *Und die Bibel hat doch Recht*. Düsseldorf, 1958.

[1220]. Kenyon, K. M. *Digging in Jericho.* London, 1957.

[1221]. *Kings & Queens of England. A set of picture cards.* Great Britain, Fax Pax Ltd., 1988.

[1222]. Kinoshita, H. *Formulas for Precession.* Smithsonian Inst. Astrophys. Observatory. Cambridge, Massachussets, 1975.

[1223]. Sale, Kirkpatrick. *The Conquest of Paradise. Christopher Columbus and the Columbian Legacy*. New York, Penguin Books, 1990.

[1224]. Knobel, E.B. *British School of Archaeology in Egypt and Egyptian Research Account*. London, 1908.

[1225]. Knobel, E.B. *The Chronology of Star Catalogues*. Memoirs of the Royal Astronomical Society. No.43 (1877): 1-74.

[1226]. Kobold, H. *Finsternisse. Handwörterbuch der Astronomie.* Herausg. von W. Valentiner. Bd. I. Breslau, 1897.

[1227]. Koeva, Margarita. *Rila Monastery.* Sofia, Borina, 1995.

[1228]. *Köln in historischen Stadtplänen. Die Entwicklung der Stadt seit dem XVI Jahrhundert.* Berlin, Argon, 1995.

[1229]. *Kostbarkeiten der Buchkunst. Illuminationen klassischer Werke von Archimedes bis Vergil.* Herausgegeben von Giovanni Morello. Stuttgart-Zürich, Belser Verlag, 1997.

[1230]. Krishnaiah, P. and B. Miao. *Review about Estimation of Change-Points.* In: *Handbook of Statistics*, Volume 7. 1988. 375-402.

[1231]. *Krönungen, Könige in Aachen. Geschichte und Mythos.* Vom 12. Juni bis 3.Oktober 2000 in Rathaus, Domschatzkammer und Dom, Aachen. (Annette Fusenig M. A. und Barbara Jacobs M. A.). From 12th of June to 3rd October 2000 in Town Hall, Cathedral Treasury and Cathedral, Aachen. Kurzführer zur Ausstellung. Guide to the exhibition. Printed in Germany by Verein Aachener Krönungsgeschichte e. V.

[1232]. Mittelstädt, Kuno. *Albrecht Dürer.* Henschelverlag Kunst und Gesellschaft. Arkady, Warszawa-Berlin, 1977.

[1232:1]. *Kunst des Mittelalters in Armenien.* Burchard Brentjes, Stepan Mnazakanjan, Nina Stepanjan. (Kultur. Architektur. Plastik. Wandmalerei. Buchmalerei. Angewandte Kunst). Union Verlag, Berlin, 1981

[1233]. Lafuente, Jesús Precedo. *Visitor's Guide. The Cathedral of Santiago de Compostela.* Spain: Aldeasa, División Palacios y Museos, Estudios Gra'ficos

Europeos, 1998.

[1234]. Kurth, Willi. *The Complete Woodcuts of Albrecht Dürer.* With an introduction by Campbell Dodgson, M.A., C.B.E. New York, Dover Publications, Inc., 1963.

[1235]. Lajta, Edit. *Malarstwo Francuskie od Gotyku do Renesansu*. Wydawnictwa Artystyczne i Filmowe-Warszawa. Drukowano na Wegrezech, 1979. Drukarnia Kossuth, Budapeszt. Wspolne wydanie wydawnictw Corvina, Budapest i WAiF, Warszawa.

[1236]. *L'art de vérifier les dates faites historiques.* Ed. par des Bénédictines. 1 ed., Paris, 1750; 2 ed., Paris, 1770; 3 ed., Paris, 1783, 1784, 1787.

[1237]. Laclotte, Michel (Director, Musée du Louvre). *Treasures of the Louvre.* New York, London-Paris, Abbeville, 1993.

[1238]. Langeteau, C. *Tables pour le calcul des syzygies ecliptiques, Connaissanse des Temps pour 1846*. Paris, 1843, 1850.

[1239]. Layamon. *Brut, or the Chronicle of Britain.* Ed. F. Madden. Volume II. London, 1847. 525-526, vv. 22589-22602.

[1240]. Stegena, Lajos, ed. *Lazarus Secretarius. The First Hungarian Mapmaker and His Work.* Budapest, Akademiai Kiado, 1982.

[1240:1]. Lecoq-Ramond, Sylvie, and Béguerie Pantxika. *Le Musée d'Unterlinden de Colmar*. Musées et Monuments de France. Paris, Schongauer & Albin Michel, 1991.

[1241]. Leland, C. *Fusang or discovery of America by Chinese Buddhist priests in the 5th century*. London, 1875.

[1242]. Dal Maso, Leonardo B.. *Rome of the Caesars*. Firenze, Bonechi Editioni Il Turismo, 1974, 1992.

[1243]. *Le Saint voyage de Jérusalem de seigneur d'Anglure.* Paris, F. Bonnardot and A. Longnon, 1878.

[1244]. *Le Wallraf-Richartz Museum de Cologne.* Munich, Scala, C. H. Becksche Verlagbuchhandlung (Oscar Beck), 1992.

[1245]. Lehmann, P. *Tafeln zur Berechnung der Mondphasen und Sonnen- und Mondfinsternisse.* Berlin, 1882.

[1245:1]. *Les Grandes Civilisations Disparues.* Sélection du Reader's Digest. Paris-Bruxelles-Montréal-Zurich, 1980.

[1246]. *Les Manuscripts de la Mer Morte. Aux origines du christianisme*. Les Dossiers d'Archéologie, No. 189 (Janv. 1994).

[1247]. de Austria, Leupoldus. *Compilatio de Astrorum Scientia,* cuts. 1489. (The Pulkovo Observatory Library.)

[1248]. Lhotsky, A. *Auf Satze und Vortrage.* Halle, 1970-1972.

[1249]. Lichtheim, Miriam. *Ancient Egyptian Literature.* Volumes 1-3. USA, University of California Press, 1975.

[1250]. Libby, W.F. *Radiocarbon dating.* 2nd edition. Chicago, Univ. of Chicago Press, 1955.

[1251]. Lilly, W. *An Introduction to Astrology.* London, G. Bell, 1939.

[1252]. Linde, A. v. d. *Gutenberg. Geschichte und Erdichtung*. Stuttgart, 1878.

[1253]. Linde, A. v. d. *Geschichte der Buchdruckerkunst.* Berlin, 1886.

[1254]. Lokotsch, K. *Etymologisches Wörterbuch der europäischen Wörter.* Heidelberg, 1927.

[1255]. Longhi, Roberto. *Caravaggio.* Die Italienische Malerei. Dresden: Editori Riuniti Rom, VEB Verlag der Kunst, 1968

[1256]. Lubienietski, S. *Theatrum Cometicum, etc*. Amstelodami, 1666-1668. (The Pulkovo Observatory Library.)

[1257]. Lubienietski, S. *Historia universalis omnium Cometarum*. Lugduni Batavorum, 1681. (The Pulkovo Observatory Library.)

[1258]. *Lucas Cranach d. Ä.* Herausgegeben von Heinz Lüdecke. Welt der Kunst. Henschelvarlag Kunst und Gesellschaft. Berlin, 1972.

[1259]. Magi, Giovanna, and Giuliano Valdes. *All of Turkey.* Firenze, Casa Editrice Bonechi, 1990.

[1260]. Manuel, Chrisoloras. *Manuels Chrisolorae Vita et scripta*. Patrologiae cursus completus. Series graeca posterior. T.CLVI. J.-P. Migne, 1866.

[1261]. Manuel II Palaeologus. *Laudatio funebris fratris sui Theodori Palaeologi Despotae*. Patrologiae cursus completus. Series graeca posterior. T. CLVI. J.-P. Migne, 1866.

[1261:1]. *Maps of the Ancient World. 2002 Calendar*. From The Huntington Library. Avalanche Publishing, Inc., 2001.

[1262]. *Mapy severni a jizni hvezdne oblohy.* Praha, Kartografie Praha, 1971.

[1263]. Marco Polo. *Le Livre des Merveilles*. La Renaissance du Livre. Collection Références. Extrait du Livre des Merveilles du Monde (Ms. fr. 2810) de la

Bibliotheque nationale de France. 1999 Ultreya srl, Milan. 1996 Faksimile Verlag Luzern pour les textes et les images. 1999 La Renaissance du Livre, Tournai pour l'edition francaise. Belgique.

[1264]. Marco Polo. *The Travels of Marco Polo.* The Complete Yule-Cordier Edition. With a Total of 198 Illustrations and 32 Maps and Site Plans. Three Volumes Bound as Two. Volumes 1,2. Including the unabridged third edition (1903) of Henry Yule's annotated translation, as revised by Henry Cordier; together with Cordier's later volume of notes and addenda (1920). New York, Dover Publications, Inc., 1993.

[1265]. Maria Da Villa Urbani. *Basilica of San Marco*. Milan, Editions KINA, 1993.

[1266]. Martin Behaim's 1492 *Erdapfel.* A paper version of our earliest surviving terrestrial Globe. First made in Nuremberg in 1492. Follow Marco Polo and the quest for spice on this unique medieval relic. Greaves & Thomas, London, England. Registered design & Patents Pending. Artwork & Globe Gores, 1997. (A selection of facsimile globes from the Greaves & Thomas collection. Spanning cartographic history from 1492 to the present day.)

[1267]. Maso Finiguerra. *A Florentine Picture-Chronicle*. Reproduced from the originals in the British Museum by the Imperial Press, Berlin. A critical and descriptive text by Sidney Colvin, M. A. Keeper of the prints and drawings of the British Museum. New York, Benjamin Blom, 1970.

[1268]. [Paris, Matthew] *The Illustrated Chronicles of Matthew Paris.* Cambridge, Corpus Christi College, 1993.

[1268:1]. McKenzie, John L., S. J. *Dictionary of the Bible*. G. Chapman, London, 1985 (1965 by Macmillan Publishing).

[1269]. Meier, H. *Deutsche Sprachstatistik.* Hildesheim, 1964.

[1270]. de la Garza, Mercedes. *The Mayas. 3000 years of civilization*. Mexico, Monclem Ediciones; Florence, Casa Editrice Bonechi, 1994.

[1271]. *Germany*. Michelin et Cie, 1996.

[1272]. *Paris.* Michelin et Cie, 1996.

[1273]. Michell, J. A. *Little History of Astro-Archaeology: Stages in the Transformation of a Heresy*. London, 1977.

[1273:0]. Michov, H. *Weitere Beiträge zur älteren Kartographie Russlands.* Mit 1 Textabbildung und 5 Karten. Sonderabzug aus den Mitteilungen der Geographischen Gesellschaft in Hamburg, Band XXII. Hamburg: L.Friederichsen & Co. Inhaber: Dr.

L. Friederichsen, 1907.

[1273:1]. Migne, J.-P. *Patrologiae Cursus Completus etc.* Paris: Petit-Montrouge, 1800-1875.

[1274]. Miller, W. *The Latins in the Levant. A History of Frankish Greece in 1204-1566.* London, 1908.

[1275]. Mommsen, T. *Die Römische Chronologie bis auf Caesar.* Berlin, 1859, 2 Aufl.

[1276]. Montucla, J. E. *Histoire des Mathématiques.* T.IV. Paris, 1802.

[1277]. Montucla, J. E. *Histoire des Mathématiques.* 4 vols. Paris. 1799-1802.

[1278]. *Musée Royal de Naples: Peintures, bronzes et statues érotiques du cabinet secret, avec les explanations de M. C. F. (César Famin).* Paris, 1857.

[1279]. *Museum. Gutenberg Museum Mainz*. Braunschweig, Georg Westermann Verlag, 1980. (3 Auflage 1994.)

[1280]. Myres, J. *Herodotus. Father of History.* Oxford, 1953.

[1281]. Ahmed Kardy. *Finding a Pharaoh's Funeral Bark. National Geographic,* Vol. 173, No. 4 (April 1988): 513-546.

[1282]. Peter Miller. *Riddle of the Pyramid Boats. National Geographic,* Vol. 173, No. 4 (April 1988): 534-546.

[1282:1]. Rick Gore. *The Eternal Etruscans. National Geographic,* Volume 173, No. 6 (June 1988): 696-743.

[1283]. *National Geographic*, Volume 176, No. 4 (October 1989).

[1284]. Nelli René. *Ecritures cathares.* Complete Cathar writings translated into French. Planete, 1968.

[1285]. Neugebauer, O. *Astronomische Chronologie*. Berlin and Leipzig, 1929.

[1286]. Neugebauer, O. *Specieller Kanon der Sonnenfinsternisse*. Ergänzungsheft, Astron. Nachr. 8, 4. Kiel, Verlag der Astronomischen Nachrichten, 1931.

[1287]. Neugebauer, O. *A History of Ancient Mathematical Astronomy*. 3 Vols. New York-Berlin, Springer-Verlag, 1975.

[1288]. Neugebauer, O. *The Exact Sciences in Antiquity*. 2nd edition. Providence, Rhode Island, Brown University Press, 1957.

[1289]. Neugebauer, Otto and Richard A. Parker. *Egyptian Astronomical Texts.* 3 vols. Providence and London: Lund Humphries for Brown University Press, 1960-1969.

[1290]. Neugebauer, O., and H. B. Van Hoesen. *Greek Horoscopes*. Philadelphia, The

American Philosophical Society, 1959.

[1290:1]. Neugebauer, O., and R. A. Parker. *Egyptian Astronomical Texts*. Vols. 1-3. London, Brown University Press, 1964.

[1291]. Neugebauer, O., R. A. Parker, and D.Pingree. *The Zodiac Ceilings of Petosiris and Petubastis. Denkmäler der Oase Dachla. Aus dem Nachlass von Ahmed Fakhry*. Bearbeitet von J. Osing, M. Moursi, Do. Arnold, O. Neugebauer, R. A. Parker, D. Pengree und M. A. Nur-el-Din. Archäologische Veröffentlichungen 28 Deutsches Archäologisches Institut. Abteilung Kairo. Mainz am Rhein, Verlag Philipp von Zabern, 1982.

[1292]. Neugebauer, P. V. *Tafeln zur astronomischen Chronologie*. 3 Volumes. Leipzig, 1912.

[1293]. Neugebauer, P. V. *Abgekürzte Tafeln der Sonne und großen Planeten.* Berlin, 1904.

[1294]. Newcomb, S. *On the reccurence of solar eclipses with tables of eclipses.* Astronomical Papers (Washington). Vol. 1, No. 1 (1882).

[1295]. Newcomb, S. *Tables of the Motion of the Earth on its Axis and around the Sun.* Astronomical Paper. V.VI, Pt.1. 1898.

[1296]. Newmann, Dianne. *The Pergamon Altar*. Staatliche Museen zu Berlin, Preussischer Kulturbesitz, 1993.

[1297]. Newton, Isaac. *Abregé de la chronologie de I. Newton* fait par lui-mème, et traduit sur le manuscript Angloise [par Nicolas Freret]. Paris: Gavelier, 1725.

[1298]. Newton, Isaac. *The Chronology of Ancient Kingdoms Amended. To which is Prefix'd, A Short Chronicle from the First Memory of Things in Europe, to the Conquest of Persia by Alexander the Great*. London: J. Tonson, 1728. Re-edited in 1988 by Histories and Mysteries of Man Ltd.

[1299]. Newton, Isaac. *La Chronologie des Ancien Royalmes Corrigée, Martin u.a.* Translation F. Granet. Paris, 1728.

[1300]. Newton, Isaac. *Kurzer Auszug aus der weltberühmten Isaac Newtons Chronologie derer alten Königreiche: worinnen 4 Haupt-Periodi veste gestellt u. aus d. Antiquität eruiert werden...; wobei zugl. gezeiget wird, wie d. dunckle Histoire d. alten verfallenen Königreiche... in e. richtige chronolog. Ordnung zu bringen sei...* Aus d. Engl. Von Philipp Georg Hübner. Meiningen, 1741.

[1301]. Newton, Isaac. *Abrégé de la chronologie des ancien royaumes*. Trad. Deel

Anglois de Mr. [Andrew] Reid. Geneve, 1743.

[1302]. Newton, Isaac. *Kurzer Auszug aus der I.Newtons Chronologie.* Von Pf. Georg Hübner, Hilburgshausen u. a. 1745.

[1303]. Newton, R. R. "Astronomical evidence concerning non-gravitational forces in the Earth-Moon system." *Astrophysics and Space Science,* Volume 16 (1972): 179-200.

[1304]. Newton, R. "Two Uses of Ancient Astronomy." *Philosophical Transactions of the Royal Society of London*, Series A., 276 (2 May 1974): 99-115. DOI: 10.1098/rsta.1974.0012.

[1305]. Newton, Robert R. *The Origins of Ptolemy's Astronomical Tables*. The Johns Hopkins University Applied Physics Laboratory. The Center for Archaeoastronomy, University of Maryland. USA, 1985.

[1306]. Newton, R. R. *Ancient Astronomical Observations and the Accelerations of the Earth and Moon.* Baltimore and London, John Hopkins University Press, 1970.

[1306:1]. Newton, R. R. *The Moon's Acceleration and Its Physical Origin*. Baltimore, John Hopkins University Press, 1979.

[1307]. Newton, Robert R. *On the fractions of degrees in an ancient star catalogue.* Quarterly Journal of the Royal Astronomical Society, Volume XX (1979): 383-394.

[1308]. Newton, Robert R. *The origins of Ptolemy's planetary parameters*. The Johns Hopkins University Applied Physics Lab. The Center for Archaeoastronomy. 1982. 86-90.

[1309]. *Nicolai Copernici Thorunensis de Revolutionibus Orbium Coelestium Libri VI.* Ex. auctoris autographio recudi curavit Societas Copernicana Thorunensis. Berolini, 1873.

[1310]. Nikulin, N. *Lucas Cranach. Masters of World Painting*. Leningrad, Aurora Art, 1976.

[1311]. Nilsson, M. P. *Primitive Time-Reckoning. A Study in the Origins and the First Development of the Art of Counting Time among the Primitive and Early Culture Peoples*. Lund, Gleerup, 1920.

[1312]. Noth, M. *Die Welt des Alten Testaments*. Berlin, 1957.

[1313]. Oertel, F. *Herodots ägyptischen Logos und die Glaubwürdigkeit Herodots.* Berlin, 1970.

[1314]. Olston, A. B. *The Story of Time.* Chicago, Jarvis Universal Clock Co., 1915.

[1315]. Oppolzer, Th. *Kanon der Sonnen- und Mondfinsternisse*. Wien: K. K.Hof- und Staatsdruckerei, 1887.

[1316]. Oppolzer, Th. *Tafeln zur Berechnung der Mondfinsternisse*. Wien, 1883.

[1317]. Oppolzer, Th. *Syzygientafeln für den Mond*. Leipzig, Astronomische Gesellschaft, 1881.

[1318]. Orbini, Mauro. *Origine de gli Slavi & progresso dell'Imperio loro.* Pesaro, 1606.

[1319]. Orontij, Finai Delphinatus. *Canonum Astronomicum*. 1553. (The Pulkovo Observatory Library.)

[1320]. Orontii, Finaei Delphinatis. *Fine Oronce, etc*. 1551. (The Pulkovo Observatory Library.)

[1321]. Orr, M. A. *Dante and the Early Astronomers*. London, Gall and Inglis, 1913.

[1321:1]. Otero, Gloria. *El Arte Romanico en España. Romanesque Art in Spain*. Subdireccion General de Promocion Exterior del Turismo. Turespaña, Spain, 1995.

[1322]. Otero, José Carro. *Santiago de Compostela*. Second edition. Leon, Spain, Editorial Everest S.A., 1999.

[1323]. Ostrowski, W. *The ancient names and early cartography of Byelorussia.* London, 1971.

[1324]. Owen, G. F. *Archaeology and the Bible.* NY, 1961.

[1325]. Page, E. S. *Continuous inspection schemes. Biometrika*, Volume 41, No.1 (1954): 100-115.

[1326]. Page, E. S. *A test for a change in a parameter occurring at an unknown point. Biometrica*, Vol. 42, No.4 (1955): 523-527.

[1327]. Paladilhe, Dominique. *Simon de Monfort et le Drame Cathare*. France: Librairie Académique Perrin, 1997.

[1328]. Pannekoek, A. *A History of Astronomy.* New York, 1961.

[1329]. *Paris. Tourist Guide*. Paris: Guide Michelin, 1992.

[1330]. Parker, Richard A. *Ancient Egyptian Astronomy.* Philosophical Transactions of the Royal Society of London, Ser. A, 276 (1974): 51-65.

[1331]. Pastoureau, Michel. *Traité d'Héraldique.* Bibliothèque de la Sauvegarde de l'Art Francais. 3e éd. Paris, Grands manuels Picard, 1997.

[1332]. Venetus, Paulus. *Philisiphiae naturalis compendium clarissimi philosophi*

Pauli Veneti: una libro de compositione mundi, etc. Paris, J. Lambert (s. d.), n.d.

[1333]. Pearce, A. *The science of the stars*. London, Glen & Co., 1898.

[1334]. Pearce, A. *The text-book of Astrology.* London, Glen & Co., 1911.

[1335]. Pedersen, O. *A survey of the Almagest.* Odence, 1974.

[1335:1]. Pelloutier, S. *Histoire des Celtes.* Paris: Quillan, 1771.

[1336]. Perrier, Jacques. *Notre-Dame de Paris*. Association Maurice de Sully, Paris, 1996.

[1337]. Petavius, D. *De doctrina temporum.* Vol. 1. Paris, 1627. (Petau, D. *Opus de doctrina temporum, etc.* Volume 1. Antwerpiae, M. DCCV.)

[1338]. Petavius, D. *Petavii Avrelianensis e Societate Iesu, Rationarium Temporum in Partes Dvas, Libros tredecim distributum*. Editio Ultima. Parisiis, Apud Sebastianum Cramoisy, Regis, & Reginae Architypographum: Gabrielem Cramoisy. M.DC.LII. Cvm Pivilegio Regis.

[1339]. Peters, C. H. F., and E. B. Knobel *Ptolemy's Catalogue of Stars. A Revision of the Almagest*. Publ. No. 86. Washington, The Carnegie Inst. of Washington, 1915.

[1340]. Petrarca, Francesco. *Familiarum rerum libri*. Editione critica per cura di Vittorio Rossi. Firenze, 1968.

[1340:1]. Petrie, Flinders W. M. *Athribi* Mem. of British School of Archaeology in Egypt. Volume 14. 1902.

[1340:2]. Petrie, Flinders. *Wisdom of the Egyptians.* London, British School of Archaeology in Egypt and Bernard Quaritch Ltd., 1940.

[1341]. Pfeil, Ulrich. *Trier. A tour of the most famous sights*. Kunstverlag Weick. Passau, 1996.

[1342]. Philip, A. *The Calendar: Its History, Structure and Improvement*. Cambridge University Press, 1921.

[1343]. *Philipp Apian und die Kartographie der Renaissance*. Bayerische Staatsbibliothek. Anton H. München, Konrad Verlag, 1989.

[1344]. [Phrantzae, Georgius] *De Vita et Acriptus Georgii Phrantzae*. Patrologiae cursus completus. Series graeca posterior. T. CLVI. J.-P. Migne, 1866.

[1345]. Pingre, A. *Chronologie des eclipses qui ont été visibles depuis le pole boréal jusque vers l'equateur pendant les dix siècles qui ont précedé l'ére Chrétienne*. Paris, 1787.

[1346]. Pogo, A. *Additions and corrections to Oppolzer's Kanon der Mondfinsternisse. Astron. Journal*, V. 43 (1937): 45-48.

[1347]. Pokorny, J. *Indogermanisches etymologisches Wörterbuch*. In 2 Bd. Tübingen. Basel: Francke Verlag, 1994 (3. Aufl.).

[1348]. Goetz, Delia and Sylvanus G. Morley. *Popol Vuh. The Sacred Book of the Ancient Quiché Maya*. From the translation of Adrian Recinos. Volume 29 in the "Civilization of the American Indian" series. Norman and London, Univ. of Oklahoma Press, 1950. (13th edition in 1991).

[1349]. Portal, Charles. *Histoire de la ville de Cordes (Tarn), 1222-1799.* Toulouse, 1902.

[1350]. Priese, Karl-Heinz. *The Gold of Meroe*. The Metropolitan Museum of Art, New York. Mainz, Verlag Philipp von Zabern, 1993.

[1351]. Prowe, L. *Nicolaus Copernicus*. 3 Bde. Berlin, 1883-1884.

[1352]. [Ptolemaeus, Claudius]. *Phelusiensis Alexandrini philosophi et matematici excellentissimi Phaenomena stellarum 1022 fixarum ad hanc aetatem reducta, atque seorsum in studiosorum gratiam. Nunc primum edita, Interprete Georgio Trapezuntio*. Excessum Coloniai Agrippinae. Anno 1537, octavo Calendas 5 Septembers.

[1353]. [Ptolemaeus, Claudius]. *Geographia*. Ed. Sebastian Münster. Basel, 1540. Reprint: Series of Atlases in Facsimile. Amsterdam: Theatrum Orbis Terrarum Ltd., 1966.

[1354]. [Ptolemaeus, Claudius]. *Clavdii Ptolemaei Pelusiensis Alexandrini omnia quae extant opera, praeter Geographiam, etc.* Baseliae, 1551.

[1355]. Ptolemy. *The Almagest*. (Great Books of Western World, V. 16). Encyclopaedia Britannica, 1952.

[1356]. Ptolemy, C. *Claudii Ptolemaei opera quae exstant omnia*. Ed. J. L.Heiberg et al. 3 volumes. Leipzig, 1898-1903,.

[1357]. Ptolemy. *Tetrabiblos*. Ed. and trans. F. E. Robbins. Harvard, 1940.

[1358]. *Ptolemy's Almagest.* Transl. and annot. by G. J. Toomer. London, 1984.

[1359]. Putnam, James. *Mummy.* London, New York, Eyewitness Books. 1993.

[1360]. Putnam, James. *Pyramid.* London, New York, Eyewitness Books. 1994.

[1361]. Radini (Radinus), Tedeschi. *Sideralis abyssus*. Luteciae, Impressum opa T. Kees. (The Pulkovo Observatory Library). 1514 (1511 ?).

[1362]. Ramet, Henri. *Histoire de Toulouse*. Toulouse, Le Pérégrinateur Editeur, Queray, 1994.

[1363]. Ranson, C. L. *A Late Egyptian Sarcophagus.* Bulletin of the Metropolitian Museum of Art. 9 (1914): 112-120.

[1364]. Raska. *Chronologie der Bibel.* Berlin, 1878.

[1365]. Rawlins, Dennis. *An investigation of the ancient star catalog.* Publications of the Astronomical Society of the Pacific. Volume XCIV. 1982. 359-373.

[1365:1]. Reade, Julian. *Assyrian Sculpture*. British Museum. British Museum Press, London, 1983, 1988.

[1366]. Reeves, Nicholas. *The Complete Tutankhamun. The King. The Tomb. The Royal Treasure.* New York, Thames and Hudson, 1990, 1995.

[1367]. Reeves, Nicholas, and Nan Froman. *Into the Mummy's Tomb. The Real-Life Discovery of Tutankhamun's Treasures.* Toronto: A Scholastic/Madison Press Book, 1993, 1994. 1st published in the United States by Scholastic, 1992.

[1368]. *Rembrandt Harmensz van Rijn*. Tableaux dans les musées de l'Union Soviétique. Leningrad, Aurora, 1981, 1987.

[1369]. Robert, C. *Archäologische Hermeneutik.* Berlin, 1919.

[1370]. Roberts, J. M. *The Pelican History of the World*. England, Penguin Books, 1984.

[1371]. Robertson, J. M. *Pagan christs; studies in comparative hierology*. London, Watts & Co, 1911.

[1372]. Roche, Déodar. *Le Catharisme.* 2 Volumes. Narbonne, Cahiers d'Études Cathares, 1973 and 1976.

[1373]. Rogov, Alexander. *Alexandrov. (Alexandrovskaya Sloboda, or, literally, "The Freemen's Village of Alexander"). Museum Cities*. Leningrad, Avrora, 1979.

[1374]. Grafton, Anthony, ed. *Rome Reborn*. The Vatican Library and Renaissance Culture. Washington: Library of Congress; New Haven, London: Yale University Press; Vatican City: Biblioteca Apostolica Vaticana, 1993.

[1375]. Romero, Anne-Marie. *Saint-Denis. La montée des pouvours*. Caisse Nationale des Monuments Historiques et des Sites. Paris, CNRS, 1992, 1993.

[1376]. Roquebert, Michel. *Cathar Religion.* Toulouse, Editions Loubatières, 1994.

[1377]. Roquebert, Michel. *L'épopée Cathare, 1209-1229. (On the Crusade against*

the Albigeois). 3 volumes. Toulouse: Private, 1970, 1977 and 1986.

[1378]. Rosalba, Manzo. *New Castle Museum. Naples City Hall. Joint to the major for culture*. D. E. C. Artistical and Museums Patrimony Service. Naples, n.d.

[1378:1]. Rose-Marie, Rainer Hagen. *Egypt. People, Gods, Pharaohs*. Köln: Benedikt Taschen Verlag GmbH, 1999.

[1379]. Ross. *Tacitus and Bracciolini. The Annals forged in the XVth century*. London, 1878.

[1380]. Rostovzeff, M. *Social and Economic History of the Roman Empire*. Paris, 1957.

[1381]. Rowley, H. H. *The Old Testament and Modern Study*. Oxford, 1961.

[1382]. *Rundsicht der Stadt Wien zur Zeit der Türkenbelagerung, 1529, Niklas Meldemann, Nürnberg 1530*. HM Inv. Nr. 48068. Faksimile 1994, Museen der Stadt Wien Druckerei Gert Herzig, Wien. (Mediaeval plan of Vienna of the XVI c. depicting the siege of Vienna by the Turks in 1529.)

[1383]. Sacro, Bosco J. de. *Opusculum Johannis de Sacro busto spericum, cu figuris optimus ei novis textu in se, sive ambiguitate declarantibus*. Leipzig, 1494. (The Pulkovo Observatory Library.)

[1384]. Sacro, Bosco J. de. *Sphera materialis*. (The Pulkovo Observatory Library). Nürnberg, Gedruckt durch J. Getkneckt, 1516.

[1385]. Sacro, Bosco J. de. *Opusculu de Sphaera . . . clarissimi philosophi Ioannis de Sacro busto*. (The Pulkovo Observatory Library). Viennae Pannoniae, 1518.

[1386]. Sayce. *Herodotus I-III. The ancient empire of the East*. London, 1883.

[1387]. Scaliger, I. *Opus novum de emendatione temporum*. Lutetiac. Paris, 1583. (Thesaurum temporum, 1606).

[1388]. Schaarschmidt, K. *Die Sammlung der Platos Schriften zur Schreidung der echten von den unechten untersucht*. Bonn, 1866.

[1389]. Schäfer, Heinrich. *Ägyptische und heutige Kunst und Weltgebäude der alten Ägypter. Zwei Aufsätze*. Berlin, Walter de Greyter, 1928.

[1390]. Schlafke, Jakob. *La Cattedrale di Colonia*. Editione Italiana. Bonechi Verlag Styria, Casa Editrice Bonechi, Graz, Lahn Verlag, Limburg/Lahn, 1990.

[1391]. Schliemann, Heinrich. *Ilios. Stadt und Land der Trojaner. Forschungen und Entdeckungen in der Trojas und besonders auf der Baustelle von Troja*. Leipzig, 1881.

[1392]. Schliemann, Heinrich. *Troja. Ergebnisse meiner neuesten Ausgrabungen auf der Baustelle von Troja, in der Heldengräbern Bunarbaschi and an anderen Orten in der Trojas im Jahre 1882*. Leipzig, 1884.

[1393]. Schilgen, Jost, and Martina Wengierek. *So schön ist Trier*. Grasberg, Sachbuchverlag Karin Mader, 1994.

[1394]. Schjellerup, H. C. F. G. *Description des étoiles fixes composée au milieu du Xe siècle de notre ère par l'astronome persan abd-Al-Rahman Al-Sufi*. St. Petersburg, 1874.

[1395]. Schram, R. *Tafeln zur Berechning der naheren Umstände der Sonnenfinsternisse*. Wien, 1886.

[1396]. Schram, R. *Reductionstafeln für den Oppolzerischen Finsternis Kanon zum Übergang auf die Ginzelschen Correctionen*. Wien, 1889.

[1396:1]. Schedel, Hartmann. *La chronique universelle de Nuremberg*. L'édition de Nuremberg, colorée et commentée. (L'édition 1493, colorée et commentée). Introduction et Appendice par Stephan Füssel. Taschen GmbH. (Köln). Köln, London, Madrid, New York, Paris, Tokyo, 2001.

[1397]. Schram, R. *Kalendariographische und chronologische Tafeln*. Leipzig, 1908.

1398 Schroter, J. *Spezieller Kanon der zentralen Sonnen- und Mondfinsternisse*. Kristiania, 1923.

[1399]. Schulten, Walter. *Der Schrein der Heiligen drei Könige im Kölner Dom*. Luthe-Druck Köln, 1995.

[1400]. Schwahn, P. *Mathematische Theorie der astronomischen Finsternisse*. Leipzig, 1910.

[1401]. Schwegler, T. *Die Biblische Urgeschichte*. München, 1960.

[1402]. Serrus, Georges. *Montségur*. Toulouse, Editions Loubatières, 1994.

[1403]. Serrus, Georges, and Michel Roquebert. *Cathare Castles*. Toulouse, Editions Loubatières, 1993.

[1404]. Severy, Merle. *The world of Suleyman the Magnificent. National Geographic*, Volume 172, No.5 (1987): 552-601.

[1405]. Siebeck, H. *Zur Chronologie der platonischen Dialoge*. Halle, 1873.

[1405:1]. Simon, J. L., P. Bretagnon, J. Chapront, M.,Chapront-Touze, G. Francou, and J. Laskar. Software for the calculation of heliocentric coordinates, radial vectors and immediate speeds for the 8 main planets of the Solar System (the PLANETAP

program, Fortran 77) *Astron. Astrophys.,* 282, 663 (1994).

1405:2 Sivaramamurti, Calambur. *The Art of India*. India Book House, Bombay, 1977. Published by Harry N. Abrams, Inc., New York.

[1406]. Shaban, S. *Change-point problem and two-phase regression: annotated bibliography. International Statistical Review*, Volume 48 (1980): 83-86.

[1407]. *Speyer. Die Kaiserstadt am Rhein*. KINA Italia Mailand, Kaiserdom-Pavillon Renate Hahn am Domplatz, ATD Mailand, 1994.

[1408]. *Speyer Cathedral*. Regensburg, Verlag Schnell & Steiner GmbH Regensburg, 1997.

[1409]. Spielberg, W. *Die Glaubwürdigkeit von Herodots Bericht über Ägypten*. Berlin, 1926.

[1410]. Staccioli, Romolo A. *Storia e cività degli Etruschi. Origine apogeo decadenza di un grande popolo dell'Italia antica*. Rome, Newton Compton editori, 1981.

[1411]. Stancheva, Magdalina. *Veliki Preslav*. Sofia, Zlatostrouy, 1993.

[1412]. Steeb, J. *Coelum sephiroticum Hebraeorum*, *etc.* (The Pulkovo Observatory Library). Mainz, 1679.

[1413]. Stephan, Beissel S. J. *Kunstschätze des Aachener Kaiserdomes. Werke der Goldschmiedekunst, Elfenbeinschnitzerei und Textilkunst*. M. Gladbach. Druck und Verlag von B. Kühlen. Anstalt für Christliche Kunst. 1904.

[1414]. Stevens, Henry N. *Ptolemy's Geography. A brief account of all printed editions down to 1730*. Amsterdam, Theatrum Orbis Terrarum Ltd. Meridian Publishing Company, 1972.

[1415]. Stierlin, Henri. *The Pharaohs Master-Builders*. Paris, Finest S.A./Éditions Pierre Terrail, 1992.

[1416]. *St. Lorenz. Sagen + Geschichten.* 73. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E.V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. Nr. 15/3, unveränderte Auflage, 1998.

[1417]. *St.Lorenz. Türme + Glocken*. 81. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. Nr.25/2, verbessterte Auflage, 1998.

[1418]. *St. Lorenz. Wappen in Fülle. Wappenkunde. Wappenkunst und Wappenrecht*. 86. Verein zur Erhaltung der St. Lorenz-kirche in Nürnberg (E.V.). Herausgegeben

von Gerhard Althaus und Georg Stolz. Nürnberg. NF.Nr.31, 1986.

[1419]. *St. Lorenz. Ich bin das Licht der Welt. Grosse und kleine Lichter.* 90. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E.V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF.Nr.35, 1990.

[1420]. *St. Lorenz. Sand-Sandstein. Steinsand-Sand*. 91. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 36, 1991.

[1421]. *St. Lorenz. Behelmt, behütet und bedacht*. 92. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 37, 1992.

[1422]. *St. Lorenz. Mein Auge schauet was Gott gebauet*. 93. Was Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 38, 1993.

[1423]. *St. Lorenz. Ecce Panis Angelorum. Das Sakramentshaus des Adam Kraft.* Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 39, 1994.

[1424]. *St. Lorenz. 500 Jahre Sakramentshaus: Erklärung – Verklärung, Deutung – Umdeutung.* 96. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 41, 1996.

[1425]. *St. Lorenz. Türen. Tore. Portale.* 97. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E.V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 41, 1997.

[1426]. *St. Lorenz. Wandfresken. Bestand. Restaurierung. Erhaltung.* 98. Verein zur Erhaltung der St. Lorenzkirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 43, 1998.

[1427]. *St. Lorenz. Im Blickpunkt das Kreuz. Kruzifix-Darstellungen.* 99. Verein zur Erhaltung der St. Lorenz-kirche in Nürnberg (E. V.). Herausgegeben von Gerhard Althaus und Georg Stolz. Nürnberg. NF. Nr. 44, 1999.

[1428]. Struve, O. *Libroram in biblioteca Speculae Pulcovensis catalogus systematicus*. Petropoli, 1860.

[1429]. Stryjkowski, Maciej. *O Poczatkach, wywodach....* Of the Beginnings, Sources, the Deeds of the Knights and the Home Affairs of the Glorious Peoples of Lithuania, Zhmuda, and Russia, an Original Tale Inspired by the Lord and the Author's Own Experience. Warszawa, 1978.

[1430]. Suckow, Hähel. *Stadtführer Halle. Sehenswertes in Halle.* Halle, Druckhaus Schütze, 1998.

[1431]. Suess, H. *Secular variations. Journal of Geophysical Research*, Volume 70, No. 23 (1965).

[1432]. Suess, H. *Bristlecone Pine. Radioactive Dating and Methods*. Vienna, 1968.

[1433]. Suess, H. *Bristlecone Pine Calibration of the Radiocarbon.* XII Nobel Symposium on Radiocarbon Variations and Absolute Chronology. Uppsala, 1969.

[1434]. Sueton. *Die zwölf Caesaren, nach der Übersetzung v. A. Stahr neu hrsg.* München, Leipzig, 1912.

[1435]. Suhle, A. *Mittelalteriche Brakteaten.* Leipzig, 1965.

[1436]. Swerdlow, N. M., and O. Neugebauer. *Mathematical Astronomy in Copernicus' De Revolutionibus*. 2 vols. Berlin, 1984.

[1437]. *Sztuka Egipska. Piramidy i mastaby.* Mala Encyklopedia Sztuki. 23. Warszawa, Arkady, 1976.

[1438]. *Sztuka Egipska. Luksor.* Opracowal Kazimierz Michalowski. Mala Encyklopedia Sztuki. 25. Warszawa, Arkady, 1976.

[1438:1]. Tabov, Jordan. *Chronological Distribution of Information in Historical Texts*. Computers and the Humanities, 2003, Volume 37, pages 235-240.

[1439]. Targuebayre, Claire. *Cordes en Albigeois*. Toulouse, Editions Privat, 1988.

[1440]. Tesnierio, Ioanne. *Opus Matematicum octolibrum.* (The Pulkovo Observatory Library.) Coloniae Agrippinae, apud J. Birckmannum & W. Richwinum, 1562.

[1441]. Teutsch Astronomei. *Astronomia.* Woodcuts, 1545. (The Pulkovo Observatory Library.)

[1442]. *The Anglo-Saxon Chronicle*. London: Everyman's library, J. M. Dent. Sons Ltd., 1990.

[1443]. Wright, G. E., ed. *The Bible and the Ancient Near East. Essays in Honour of W.F.Albright.* NY, 1961.

[1444]. *The Cambridge medieval history. IV. The Byzantine Empire*. Cambridge Univ. Press, 1966-1967.

[1445]. *The Cathedral of St.Stephen in Vienna.* Graz, Verlag Styria, Casa Editrice Bonechi, 1992.

[1446]. Gransden, A., ed. *The Chronicle of Bury St. Edmunds, 1212-1301.* London-

Edinburgh, 1964.

[1447]. *The Concise Columbia Encyclopedia*. USA, Columbia University Press, 1983.

[1448]. *The Egyptian Book of the Dead. The Book of Going Forth by Day.* The first authentic presentation of the complete papyrus of Ani. Featuring full color images. Transl. by Dr. R. Faulkner. San Francisco, Chronicle Books, 1994.

[1449]. *The English version of the polyglot Bible with a copies and original selection of references to parallel and illustrative passages*. London, S. Bagster and Sons.

[1450]. *The Holy Bible, containing Old and New Testaments: Translated out of the original tongues; and with the former translations diligently compared and revised, by His Majesty's special command. Appointed to be read in Churches.* London, British and Foreign Bible Society, Instituted in London in the Year 1804.

[1451]. *The Holy Bible, containing Old and New Testaments: Translated out of the original tongues; and with the former translations diligently compared and revised, by His Majesty's special command. Authorized King James version.* Salt Lake City, Utah, Church of Jesus Christ of Latter-Day Saints, 1992.

[1452]. *The New Encyclopaedia Britannica*. Volume 16. 1987.

[1453]. *The place of astronomy in the ancient world*. A discussion organized jointly for the Royal Society and the British Academy. Philos. Trans. of the Royal. Soc. of London, Ser. A., Volume 276 (1974): 1-276.

[1454]. Farid, Shafik, ed. *The Pyramids of Giza*. Book 1. Simpkins Splendor of Egypt. Salt Lake City, Utah, Simpkins Souvenirs, 1982.

[1455]. *The R. C. Church of St. Karl. Vienna.* Salzburg, Christiche Kunststätten Österreichs, Nr.20 E. Verlag St. Peter, 1994.

[1456]. Werber, Eugen. *The Sarajevo Haggadah.* Svjetlost, Sarajevo. Printed by Mladinska Knjiga, Ljubljiana, 1999.

[1457]. *The Shrine of Torreciudad. Guide*. Oficina de Información, 22391 Torreciudad (Huesca), España.

[1458]. Farid, Shafik, ed. *The Temple of Luxor.* Book 3. Simpkins Splendor of Egypt. Salt Lake City, Utah, Simpkins Souvenirs, 1982.

[1458:1]. *The Treasures of the Valley of the Kings. Tombs and Temples of the Theban West Bank in Luxor*. Edited by Kent R.Weeks. The American University in Cairo Press. Cairo, Egypt, 2001. White Star, S. r. l. Vercelli, Italy.

[1459]. *The World Encompassed.* An exhibition of the history of maps held at the

Baltimore Museum of Art October 1 to November 23, 1952. Baltimore, Maryland, The Trustees of the Walters Art Gallery, 1952.

[1460]. Thierry, Amedee. *St. Jean Chrysostome et l'impératrice Eudoxie.* Paris, 1872.

[1460:1]. Thoren, Victor E. *The Lord of Uraniborg. A Biography of Tycho Brahe.* With contributions by John R. Christianson. Cambridge, New York, Port Chester, Melbourne, Sydney, Cambridge University Press (1994 ?).

[1461]. Thorndike, L. H. D. *A History of Magic and Experimental Science. (During the first thirteen centuries of our era).* Volumes 1,2. NY, 1923., New York, Columbia University Press, 1943, 1947, 1958.

[1462]. Topper, Uwe. *Die Große Aktion. Europas Erfundene Geschichte. Die planmäßige Fälschung unserer Vergangenheit von der Antike bis zur Aufklärung*. Tübingen, Grabert-Verlag, n.d.

[1463]. Topper, Uwe. *Erfundene Geschichte. Unsere Zeitrechnung ist falsch. Leben wir im Jahr 1702?* München, F. A. Herbig Verlagsbuchhandlung GmbH, 1999.

[1464]. Turhan, Can. *Istanbul, Gate to the Orient*. Istanbul, Orient, 1995.

[1465]. Turhan, Can. *Topkapi Palace.* Istanbul, Orient, 1995.

[1466]. Eco, Umberto. *Serendipities. Language and Lunacy*. Weidenfeld & Nicolson (UK). NY, Orion/Columbia Univ. Press. 1999.

[1467]. *Venice*. Venezia, Storti Edizioni, 1993.

[1468]. Vesconte, Pietro. *Seekarten*. Mit einem Geleitwort von Otto Mazal. Einfürung von Lelio Pagani. Edition Georg Popp Würzburg. 1978. Grafica Gutenberg, Bergamo, 1977.

[1469]. Vidal-Quadras, José A. *Torreciudad*. Imprenta Moises Barbasto, Spain, 1987.

[1470]. Vidal-Quadras, José A. *Torreciudad. A shrine to Our Lady.* Office of Information Torreciudad, Spain, n.d.

[1471]. Villehardouin, Geoffroy de. *La conquète de Constantinople*. Historiens et chroniqueurs du Moyen Âge. Ed. A. Pauphilet. Paris, 1963.

[1472]. Virgil, Mocanu. *Tintoretto.* Clasicii Picturii Universale. Bucuresti, Editura Meridiane, 1977.

[1473]. Vries, Hesselde. *Variation in concentration of radiocarbon with time and location on Earth.* Koninkl. Nederlandse Akad. Wetensch. Proc. 1958, ser. B. 61, pages 1-9.

[1474]. *Wallraf-Rischartz-Museum der Stadt Köln. Vollständliges Verzeichnis der Gemäldesammlung*. Köln/Mailand, 1986.

[1475]. Waterfield, R. L. *A Hundred Years of Astronomy*. NY, Macmillan, 1938.

[1476]. Wehli, Tünde. *A Középkori Spanyolország Festészete*. Budapest, Corvina Kiadó, 1980.

[1477]. Wenzler, Claude. *L'Héraldique*. Rennes, Editions Ouest-France, 1997.

[1478]. Werner, H., and F. Schmeidler. *Synopsis der Nomenklatur der Fixsterne*. Wissensch. Stuttgart, Verlags-Gesellschaft 1986.

[1478:1]. Wigal, Donald. *Anciennes Cartes Marines. A la Découverte des Nouveaux Mondes. 1290-1699*. New York, Parkstone Press, 2000.

[1479]. Williams, John. *Observations of Comets from B.C.611 A.D. to 1640, extracted from the Chinese Annals*. 1871.

[1480]. Willis, E. H., H. Tauber, and K. O. Münnich. *Variations in the atmospheric radiocarbon concentration over the past 1300 years. Radiocarbon,* Volume 2 (1960): 1.

[1481]. Wissowa, Pauly. *Real-Encyclopädie der Klassischen Altertumwissenschaft in alphabetischer Ordnung*. Hrsg. von Kroll. Stuttgart, 1839-1852.

[1482]. Wittkower, R. *Architectural Principles in the Age of Humanism*. Paris, 1960.

[1483]. Wolf, R. *Handbuch der Astronomie, ihrer Geschichte und Literatur*. Bd. II. Zürich, 1892.

[1484]. Wooley, L. *Excavation at Ur*. NY, 1955.

[1485]. Woronowa, Tamara, and Andrej Sterligov. *Westeuropäische Buchmalerei des 8. bis 16. Jahrhunderts in der Russischen Nationalbibliothek, Sankt Petersburg. (Frankreich. Spanien. England. Deutschland. Italien. Niederlande)*. Augsburg: Bechtermünz. Genehmigte Lizenzausgabe für Weltbild Verlag, 2000. England, Parkstone/Aurora, 1996.

[1486]. Wright, G. E. *Biblical Archaeology*. Philadelphia, London, 1957.

[1487]. Altet, Xavier Barral. *Compostelle de Grand Chemin*. Découvertes Gallimard Réligions. Gallimard, 1993.

[1488]. Zadkiel. *The Grammar of Astrology*. London, J. Cornish, 1849.

[1489]. Zarnecki, George, Florence Deucher, and Irmgard Hutter. *Neue Belser Stilgeschichte. Band IV. Romantik, Gotik, Byzanz*. Stuttgard, Zürich, Belser Verlag,

1986.

[1490]. Zech, J. *Astronomische Untersuchungen über die wichtigeren Finsternisse, welche von den Schriftstellern des klassischen Altertums erwähnt werden.* Leipzig, 1853.

[1491]. *Zeitensprünge.* Interdisziplinäres Bulletin. Sonderdruck. September 1996. Thema Absolutdatierung. Mantis Verlag, Germany.

[1492]. Zevi, B., E. Battisti, E. Garin, and L. Malle. *Alberti. Enciclopedia universale dell'arte.* Vol. I. Venezia, Roma, 1958.